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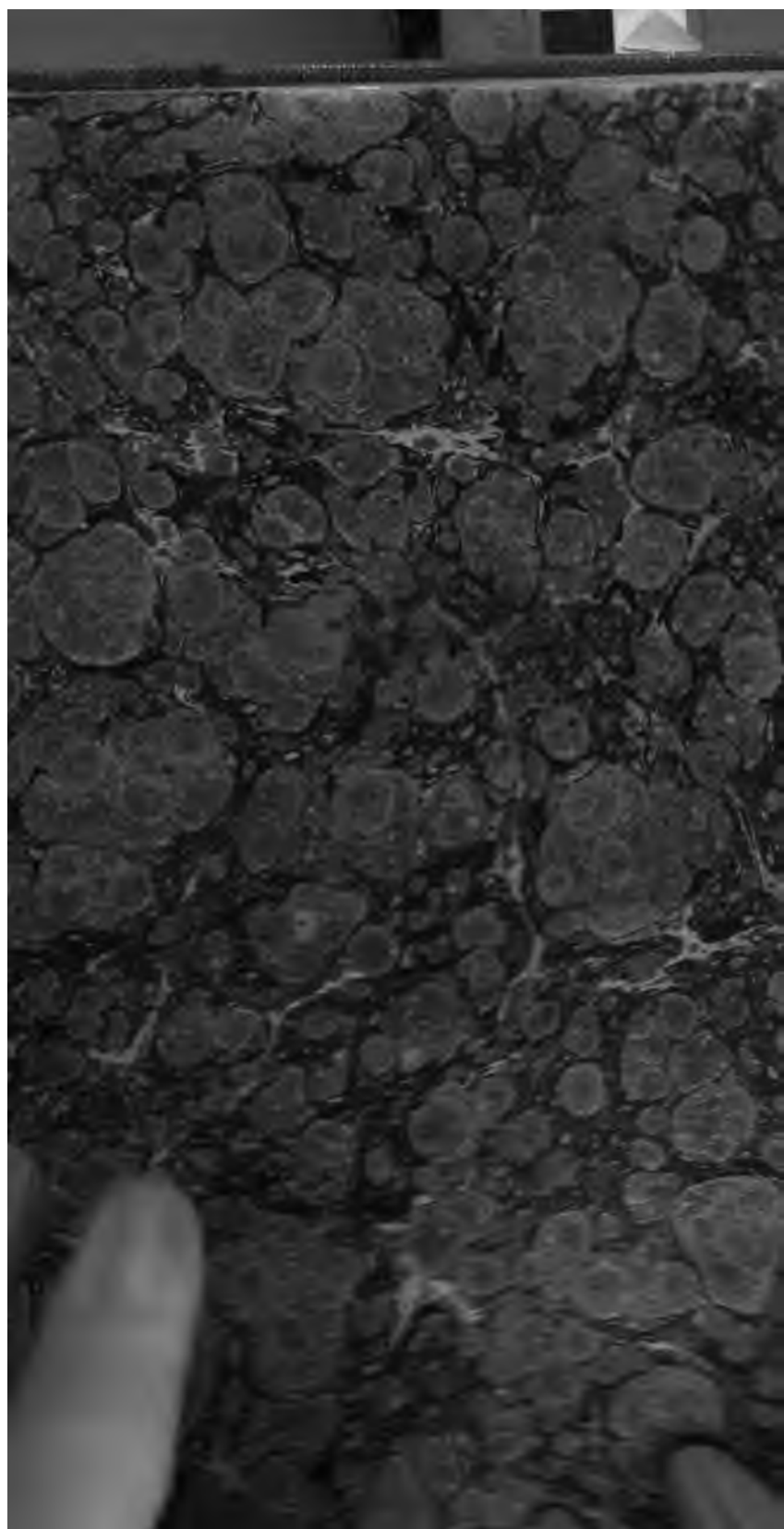
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William.

11

EVANGELICAL CHRISTIANITY
CONSIDERED, AND SHEWN TO BE SYNONIMOUS
WITH
UNITARIANISM,
IN A
COURSE OF LECTURES
ON SOME OF THE MOST
CONTROVERTED POINTS
OF
CHRISTIAN DOCTRINE,
ADDRESSED TO
TRINITARIANS.

BY JOHN GRUNDY,
One of the Ministers of the Congregation assembling in the Chapel in Cross-Street,
Manchester.

VOL. I.

Και ειπεν αυτοις ο αγγελος, μη φοβεισθε, ιδου γαρ, ευαγγελιζομαι
υμιν χαραν μεγαλην, ητις εσται παντι τω λαω.

LONDON:
Printed by C. Storer, Hackney;
AND SOLD BY DAVID EATON, 187, HIGH HOLBORN,
AND THE OTHER BOOKSELLERS.


1813.

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TO
THE REVEREND
JOHN PRIOR ESTLIN, LL. D.

HIS PRECEPTOR AND FRIEND,

IN CONSANGUINITY
HIS MATERNAL UNCLE,

AND IN KINDNESS
HIS PARENT;

IN TESTIMONY OF SINCERE AND AFFECTIONATE GRATITUDE FOR
UNREMITTED EXERTIONS TO INSTIL INTO HIS MIND THE
PUREST PRINCIPLES OF

CHRISTIAN MORALITY, PIETY, AND INTEGRITY,

THESE VOLUMES

ARE INSCRIBED BY

THE AUTHOR.



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ERRATA.

Page 54.	line 9,	for Abhim read Alchim
68,	20,	after "and" read "shall I not"
70,	22,	before "be" read "therefore"
93,	6,	put the asterisk after "punishment"
115,	8,	for truths read truth
127,	1,	after "that" read "this"
132,	22,	before "miracles" read "the performance of"
158,	27,	for opinion read opinions
162,	11,	after "God" put a period
172,	14,	for their read there
178,	1,	for expression read expressions
208,	1,	for third read fourth
210,	16,	for 46 read 45
214,	3,	before "would" read "they"
215,	28,	or On read Æn
335,	4,	for Thebes read Thebis
—	25,	for pieter read preter
345,	10,	for question read expression
350,	1,	for remains read remain
—	28,	for ἀναβαινονια read ἀναβαινοντα
372,	12,	for announced read denounced
373,	24,	for inseparately read inseparably
399,	23,	for set read sit
424,	14,	before "at" insert "that"
470,	22,	for an-themas read anathemas
489,	4	for lodes read loves
502,	18,	for μελλιον read μελλον
503,	24,	before "was" insert "Jesus"
508,	11,	after "by" insert "Mr."
468,	11,	for "Mr. Fox" read "Mr. Foster."

PREFACE.

THE peculiar circumstances under which the following Lectures are presented to the public, require a more minute explanatory statement than is usually given in an Introductory Address. And as the inhabitants of Manchester and its vicinity, (to whom the Lectures were delivered, and among whom they were first published,) are more particularly interested, to them will these remarks be considered as principally addressed.

In the winter of 1811—1812, I delivered a Course of Lectures on the *Evidences* of the Truth of the Christian Religion to a society of young men belonging to the

congregation. The pleasure which they kindly expressed, and their anxious wish to attend to the doctrines of the Christian religion, after being satisfied of the divine mission of its Founder, induced me to promise, that if health and strength were spared, I would, in the ensuing winter, go through a course on the principal *doctrines*, either in private or public. An attempt was made to combine these two objects, by first delivering them in public, and afterwards discussing the arguments at a private meeting. The latter was however necessarily deferred to a future opportunity.

Having before delivered part of the following Lectures at Nottingham, to an audience consisting, in a great measure, of strangers, I imagined that it might be the case in Manchester, and therefore adopted the plan, which I had in part pursued before, of addressing them to Trinitarian worshippers.

It was impossible to have calculated previously upon the attention which would be excited to the subjects. Nor could it have been supposed, that, in four or five

other places of worship, the alternate Sunday evenings, (the Lectures being delivered only once a fortnight) would be devoted to a refutation of the arguments. These circumstances, combined with the wish of many friends, and the appearance of two or three pamphlets against the Lectures sufficiently account for their publication.

Having then undertaken to publish one Lecture every fortnight, I had only that time to prepare it for the press, to assure myself of the accuracy of the references, and to make additional references, notes, &c. In the mean time, besides other congregational duties, I had to prepare for the delivery of the next Lecture,* nearly all of them being re-composed. Thus, without an opportunity of consulting any friend for remarks or corrections, they were hastily sent off to the Printer, and seen no more till finished, there not being time for the return of a single proof sheet. All faults therefore lie at my own door; and if I have advanced any opinions as the

This remark applies only to the Lectures in the first volume.

opinions of Unitarians, which, as a body, they do not adopt, the blame attaches exclusively to myself. I hope however that this has not been the case to such an extent, as to injure that cause, which, believing to be the cause of God and of his Christ, I am anxious to serve and defend. I need only add, that I shall have no hesitation in fully acknowledging such faults as may be pointed out to me, and in giving up the results of any reasoning which shall be proved, to the conviction of my own mind, fallacious.

I do not mean to assert that these Lectures appear word for word as they were delivered. In the delivery of several of them, when the feelings were roused, sentences were introduced which did not exist in the manuscript; and more minute explanations were sometimes given. Owing to the necessity of speaking deliberately, and to the length of the Lectures, several pages together of the manuscript were frequently omitted; so that whole paragraphs in the text were not delivered, and all the notes have been subsequent additions. But the same manuscript from

which they were delivered, was always sent to the Printer; the alterations were generally verbal only, and I believe that not one *argument* has been omitted, unless I found it had been before adduced.

I take the opportunity of repeating, in this place, what is mentioned in the first Lecture, that no pretensions to novelty are made in the following work. It is not intended to *supersede*, but to *lead to* the perusal of superior works. It is not intended to give information to persons versed in theological literature, but to those who, from want of opportunity or inclination, have hitherto neglected it. In the investigation of the subjects, the arguments which have made the greatest impression on my own mind, and produced conviction, are here presented to the public. These arguments I have endeavoured to arrange and methodize, and to present in such a point of view as might render them most perspicuous, intelligible, and striking to the serious inquirer. Some of the Lectures were first written several years ago. When, in reading upon the subjects, any arguments struck me as important, I

impossible to say whence they
ved. As far, however, as I have
to recollect, the author is referred
The Supplements sufficiently acc
themselves for their appearance
to regret that, in the hurry of
tion for the press, that to No. 6,
curtailed. The contents of the S
sent to No. 7, were extracted or tra
l with a view to the insertion of th
otes; but thinking it probable t
would receive more attention if thro
ther, they were put in the pres

persons, who, *without investigation*
violently opposed and person
ed me, I can only express a hope t
minds may be changed.

those who are not

ded on christian sincerity, conducted with christian candour.

To the *neighbouring ministers*, of our denomination, my thanks are due for their encouragement and support. Nor, I hope, will my worthy *colleague* think I am taking too great a liberty, in thus, without his permission, desiring to express in the strongest language which friendship can dictate, my acknowledgments of his uniform kindness and assistance.

If an explanatory statement, by way of apology to any, be thought advisable, I feel it due only to those respectable persons, who, agreeing in sentiment, were doubtful of the good effects and fearful of the ill which might arise from the public declaration of those opinions. To such, the only apology, I can make is, a sincere regret at the wounds inflicted upon their feelings, and a sentiment of affectionate gratitude for their continued kindness and friendship, notwithstanding this difference of opinion. They will, I am sure, bear with me, while I propose the following questions.

Ought not the *fear* of *God* to be supe-

rior to the fear of *man*? Ought not the love of God to be paramount to all *worldly* attachments? Who are the excitors of contention? They who openly profess what they believe to be christian doctrines, or they who stimulate to violent opposition in consequence of such profession? Were the *apostles* or the enraged *Jews* the promoters of contention? Did our Saviour and his apostles coolly calculate upon the worldly consequences of their public profession? Did they recommend such a calculation to their followers? If not; ought a servant of Jesus so to act? Place yourselves in the situation of christian teachers, and ask your own hearts, how you would feel to have discharged your duty had you abstained from the inculcation of christian *doctrine*.

From serious enquirers after truth, of whatever age, or to whatever denomination they may have hitherto belonged, into whose hands these Lectures, as we as those announced in opposition, may fall, I may hope for attention to one or two brief remarks.

Carefully discriminate between opinions

and persons. This caution, you will probably find in the body of the work ; but I am induced to call your special attention to it here, because I know several instances in which this artifice has been resorted to with considerable effect. A passage has been quoted, its meaning has been distorted ; it has been made to speak a sense which its connection would not justify ; then a general inference has been triumphantly drawn, " Can you listen to any arguments which such persons will urge ? What must you think of the cause of those who are obliged to have recourse to such arguments ? "

Carefully discriminate between argument and virulent *invective*. You have heard and you will hear again exhortations to flee from such vile blasphemers, lest the phial of the wrath of God be poured out upon you. You have been told and you will be told again, that investigation can do you no good, will only disturb your mind, and render you unhappy. If you are real Christians, such tales will pass by you as the idle wind which you regard not." One thing you

will also remember that for the use of the talent entrusted to him, (that talent which stamps on him the image of God—reason, or understanding) every man is responsible to the Almighty Donor.

Carefully discriminate between argument and *ridicule*. It has been often said that ridicule is no test of truth. But though it certainly be only a counterfeit, it too frequently passes current with the world as a genuine coin. He must be a very *Dædalus*, or possess the thread of *Ariadne*, who enters the labyrinth of theological controversy and entertains the slightest hope of escaping without receiving one wound from the Minotaur *Ridicule*. Malignity, enthusiastical rhapsody, and flagrant outrages of common sense, may be well parried by ridicule, but when it is resorted to by an adversary to silence argument, it is a plain proof that he dares not meet his opponent on equal ground, with equal weapons.

Discriminate between the faults and inaccuracies of the writer, and the weakness or insolidity of the system which he defends. A man may possess talents of

the very highest order, a solidity of judgment, and deliberate prudential caution which fall to the lot of few, to avoid all errors and defects. These errors will assuredly be brought forward and perhaps with considerable enlargement. But, in what way soever inaccuracies may affect the *person* who committed them, they do not at all affect the *system* he has espoused. Disregard, therefore, every personal attack. Look to the *subject*; not to the *man*.

There remains one class of persons, to whom I am anxious to offer a few words, namely, the *youth* of that congregation with which I have the happiness to be connected.

You have entered upon the consideration and discussion of these subjects, with all that ardour which is natural to your age, and which, religion, of all subjects, is so well calculated to excite. Have the following thoughts occurred to your minds?

The controversy, in which we have been engaged, is widely different from other theological controversies, and, I had al-

most said, infinitely more important. Of what importance are the points at issue even between Protestants of the Establishment and Roman Catholics, compared with those between Unitarians and Trinitarians? What are all the minor shades of difference between all other denominations of Dissenters and the Established Church, compared with that grand point, on which we differ from them all, the object of religious adoration,—whether he be One Being or Three?—It may therefore be hoped, that as the subject is so important, your ardour cannot have been culpable, nor your attention ill-bestowed.

But beware, lest an attention to controversial subjects diminish your *piety* and weaken your concern for christian *practice*. Here, it appears to me, lies the great danger of a continued attention to disputed points of doctrine. The difficulty is to observe the proper medium. The value of decided, well-fixed, and well-grounded opinions depends upon the influence they have upon the conduct. That preacher surely ill consults the edification of his audience who is *perpetually*

enlarging upon controverted subjects. The effects of this kind of preaching are as injurious, as of that which gives no fundamental principles, but leaves the mind in a state of vacillation and suspense, as to what Christianity is. Such a mode of preaching tends to undermine all the duties of practice, particularly the social and divine. Suffer me, therefore, affectionately to exhort you, to watch diligently, lest the subjects which have recently occupied so much of your attention divert your minds from the sweet enjoyments of practical piety. The tumult will soon subside, if it have not already subsided. The violent perturbation will soon be succeeded by a calm. Beware lest the calm prove like the stagnant lake, productive of baleful weeds and noxious vapours, instead of that refreshing vigour, and exhilarating coolness which under the guidance of Omnipotent Goodness, “the war of elements,” “the tumult of the waves, and the tumult of the people,” are admirably calculated to produce.—Your *principles* being once fixed and your minds once firmly satisfied, look to your *conduct*; give to your principles their full

to observe every selfish duty steadily operative, as when I endeavour to hold in one comprehensive view the various prospect of the administration which is presented by Unitarianism; which I trust I have from the best motives embraced, and which is fully presented to you. It seems to me the soul from its terrestrial habitation leave sublunary things far below it, and to give a foretaste of heaven.

Being impressed upon your minds the duty of divine duties, look to the source that your firmness and decided sentiment to your own opinions degenerate into indignation and contempt of others. Too great all-

from obstinacy. The one is the steadiness of the eagle coolly collecting a ray of truth. The other excludes the beams of day, and dazzled with the taper's glare, moth-like, braves destruction. Firmness is perfectly distinct from indignation and contempt. The one regards principles, the others persons. The one is the offspring of Christianity, the others are the descendants of pride.

"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye," was the language of firmness. "Unless I see him and handle him, and put my fingers into the print of his nails, I will not believe," was the assertion of obstinacy. Indignation exclaimed, "God shall judge thee thou whited wall." And contempt cried out "Thou wert altogether born in sin and dost thou teach us?"

Let not politeness or a compliance with the customs and maxims of the world, draw you into a dereliction of principle. Placed in the world as we are by the Almighty, our sphere of action is in the world. Endowed with social affections, it is in society that these affections must

be called into exercise. We do not, therefore, feel ourselves called upon to suppress these affections by monkish severity, nor to separate ourselves from the world by any badge of singularity. We are willing to go with the world as far as our Saviour will be our guide, and an unsullied conscience accompany us. Let us beware lest we carry our complaisance too far. Politeness is perfectly consistent with firmness of principle. Never, never let us sacrifice a particle of our integrity to our willingness to please and to oblige.

An attachment to our principles will, in the present state of the Christian world, bring us into some difficulties, and perhaps excite some painful emotions. Our relations, friends, neighbours, connections, shall condemn us. We may be personally affected in various ways and acutely suffer. Though we must *feel* these things as men, let us *bear* them as men. A consciousness of rectitude, and of the approbation of our God, will be a source of consolation that will never fail.

Be cautious never to return railing for railing. If those who oppose us adopt that mode of proceeding, they have to

learn that, in a worldly point of view, it is now bad policy in them. But to you I would urge a much higher and nobler motive, that nothing can be more opposite to the spirit of the amiable Jesus.

If the revilings of others ought not to excite a similar spirit in you, much less ought it to diminish your *acts* of beneficence towards them. Who is thy neighbour? He that is near thee. He that comes in thy way. He that wants relief; whose wants are known to thee; and which wants thou art able to remove. Every child of Adam is thy relation; and the Christian must ever

“View with mercy’s melting eye
A brother in a foe.”

The two great enemies to religious integrity, with which you will have to contend in your journey through life, will be ridicule and interest. It is hard to bear the laugh of our friends. The trial is too great for many. Arm yourselves against it with Christian fortitude.

“Its sting outvenoms all the worms of Nile.”

The seven-fold shield of righteousness

in forms, and it is extremely dangerous to be always on our guard against it. An interested motive which can affect us is in opposition to *our* views of Christianity. Watch then, and pray, lest we be led to temptation ; for this adversary roaring lion, is ever active, seeking whom he may devour.

The honest zeal, the candid simplicity, the Christian purity, the unchecked freedom of your minds, you have expected instantaneous conviction of others, and immediate avowal of such conviction have been disappointed, and wonder at the icy coldness and torpidity of many. Be lest the same chilling damps of indifference congeal your souls. Remember that all events are under the direction of an all-wise all-good and that however



LECTURE I.

THE UNITY OF GOD.

AT the commencement of a course of lectures, avowedly on some of the most controverted points of Christian doctrine, an explanation of their intended object may naturally be expected.

Amongst divines, who have embraced Unitarian sentiments, a diversity of opinion has prevailed, upon the propriety of bringing forward the subject to *public* notice. With unquestioned sincerity, with an ardent desire of usefulness, it has been the determination of many to abstain from the introduction of peculiar doctrines. Knowing the obloquy to which they must be exposed, by denying what was esteem-

seriuness should be injured by pro
ing their opinions. The consequenc
concealment has been a genera
rehension of their views of Chris

Unitarians have been held up a
rs to terrify all serious and relig
ple, and they have generally bee
, sometimes wilfully, sometime
tly, with infidels and atheists.

n, some forty years ago, our Lind
'riestleys and Disneys, came for
a bold and manly manner, an
ed to the world the sentiments the
ned, a hue and cry was raise
them ; they were hunted down a
of prey, and the most artful me
vere taken by those who calle
ves religious, to prevent the circu

those whose minds were not absolutely priest-ridden, and who wished to judge for themselves. The consequence has been an amazingly rapid increase of numbers. I should not perhaps be greatly beyond the mark if I hazarded a conjecture that within thirty years they have increased a hundred fold. Still, however, gross misrepresentations of our opinions exist, and they who have few opportunities of reading and making inquiries, are taught to consider us as most dangerous heretics.

In the first address I delivered from this place, after having received an invitation to become one of your ministers, I stated that I thought it was the duty of a minister, occasionally, to lay before his hearers his view of Christian *doctrines* as well as of Christian *duties*, and that upon that principle I intended to act. Hitherto, although some of the subjects have been occasionally touched upon, no regular chain of argument has been pursued, nor has any connected view of those doctrines, which we deem to be Christian, and upon which we differ from the rest of

t, from their customary attendance who feel no inclination to the controverted points. It may enable *who have* inclination to go through subjects systematically: and it may afford an opportunity to some to give their attention to them, who otherwise not have had it in their power.

before earnestly hoped that none who attend these lectures, who do not come with candidly disposed, disposed minds and investigate.

The object of these lectures may be considered as three-fold: 1st, a vindication of ourselves; 2nd, the promotion and diffusion of truth; 3rd, the practice of virtue. 1st, *A vindication of ourselves* from the aspersions of those who represent

Christ's, let him, of himself, think this again, that as he is Christ's, even so are we Christ's." A *vindication* of ourselves, by shewing that we have some *solid arguments* for our creed, both from reason and from the Scriptures. And here I would observe, that no pretension will be made to any novelty in the arguments. Nor shall I consider the lectures as at all addressed to those who have access to the best works upon the subjects and leisure for their perusal. *They are intended merely to exhibit a concise view of the principal arguments, to such as have not better means, or suitable opportunities of obtaining superior information.* By this means we hope a

2nd object may be answered, *The diffusion of truth.* It is a poor principle which leads men to conceal their sentiments for fear of giving offence. It was not the principle upon which our Saviour and his Apostles acted ; and he that is influenced by it has to learn this lesson, that even *from the world*, whatever he may gain on the side of *external civility*, he loses on the part of *real respect.* Let

if we can only excite *inquiry*,
promoting the spread of truth.
I do not hesitate to say, that the man
who has formed his opinions from
inquiry and accurate investigation
(whether in the eye of God his opinion
be right or wrong,) is a more *truly*
more a man of integrity, and will
with greater approbation from I
than he who takes his faith upon
upon the word of his minister
or *persuasion* of his friends, though he
is should *happen* to be right.
The object, is to increase the practical
faith. I do not think that it can be
any theological doctrine that it is
entirely speculative, and has no sort of
influence upon the conduct either of

will, in all probability, be the consequence of consistency of opinions. By endeavouring, therefore, to produce this consistency we serve the interests of virtue; we teach men to act from principle; and as all virtue depends upon the motive, no action can be virtuous that is not performed from principle.

Having thus stated the reasons for undertaking these lectures, I shall proceed to the subjects of them. They are intended to excite your inquiry upon the following subjects :

The Unity of God.

The Trinity.

The Existence of a Devil.

The Personality of the Holy Spirit.

The Divinity of Jesus Christ.

The Rise and Progress of the Trinity in Unity from Ecclesiastical History.

The Atonement.

The Plenary Inspiration of the Scriptures.

The Eternity of Hell Torments.

General View of the Unitarian System.*

* Some of these subjects will occupy two or three Lectures. Possibly, the subject of the Miraculous Conception may also be considered.

Throughout these lectures address myself to those who *differ* from me in opinion. To you, my *Trinitarian* hearers, I should most earnestly appeal. May the appeal, if not attended with conviction, make me and myself men of greater integrity. Christians, Christians from *principle*, not merely from *habit*, and meet me here towards all who differ from our position!

The subject of the present lecture is the Unity of God. Upon this subject we perhaps all agree in words. You stand for the unity of God: you will not see it arraigned. "It admits not of division," you exclaim. It will, therefore, be only in the inferences that we disagree. But when I tell you that

Unity, you will perhaps be startled, and bestow greater attention on the premises.

I must take it for granted, that all who now hear me believe in the existence of *a* God, of an uncaused, self-existent, intelligent Being. There is great difficulty in adopting language to convey ideas suitable to the grandeur and majesty of such a being. Shall we designate him the uncontrouled and all-controuling mind? In this we shall probably all accord; and the question immediately arises, can there be more than One such being? Although this may be considered as a branch of natural religion, yet is it also a most important doctrine of the Christian revelation, and therefore requires that we pay some attention to the arguments usually adduced on the question.

1st. Admitting the existence of one such being, it is the duty of those who assert the existence of more than one to produce *positive proofs* of the fact. Ours is a negative proposition. Having evidence sufficient to demonstrate the existence of One superintending mind, we

THE assertion. It is indubitable
business of those who maintain the
of a being, capable of counteracting
the decrees of the Supreme Jehovah
demonstrate his reality ; we are not
to deal with a shadow, or attempt
to bring down a phantom. It is indubitable
the business of those who maintain
that the Supreme Mind is divided in
two distinct persons, to *demonstrate* the
existence and the absolute divinity
of two persons ; nor is it till after such
demonstration that the fact can be believed.
However, on the present question
it can be found that many solid arguments
have been adduced even to prove a negative

No plea of *necessity* can be urged for

more than one Supreme All-perfect Mind. It is an universal rule to admit of no more causes than are necessary for the production of the effect. In the works of art, as, for instance, a highly-finished painting, or a proudly-magnificent edifice, do we look for more than one artist, one architect? Or are we not at once satisfied that one mind was competent to the design? Apply the same test to the works of nature. *One* great operating cause we find to be *absolutely necessary*. But are we struck with the necessity of more? Have we any plea from reason for the supposition that one must direct, a second execute, and a third influence? Have we the slightest ground to suppose that the All-controlling mind *must* be divided into separate persons to accomplish its object? As a question of previous reasoning the supposition is absurd.

3rd. The supposition that there are more persons than one possessing co-equal, co-eternal powers and perfections, *deprives* that one of his *self-existence*. Self-existence implies absolute independence. I would ask then, whether it be

1. The supposition of two or more persons of co-equal and co-eternal power and perfections *destroys the Omnipotence of God*. What is Omnipotence? In answer, the power of doing every thing that does not imply a contradiction, or consequently a power of controul over all beings. If there be a single being not under his controul, his Omnipotence ceases. And surely none will contend, that the being who is, in the highest degree, *under the controul* of himself, is himself Omnipotent! And I'd put it to the common sense of every common mind, whether he can give one grain of rationality to the assertion, that three distinct persons, *each* an Omnipotent, can be amalgamated.

ing upon the glorious attributes of God, the mind is not satisfied, does not conceive itself to have reached the highest possible pitch of grandeur and majesty, until it has ascribed to him not only *absolute* but *exclusive* perfection. We delight in contemplating the highest archangel as infinitely inferior to the incomprehensible Jehovah. Nor can we for a moment admit the idea of other beings equalling his perfections, without a sensible diminution of his glory. Admit the *possibility* of a rivalry of perfections, and you can set no bounds to its extent. If one or two can equal, why not more? Where will you fix the limit? The mind revolts at the thought. It seems to burst the barrier between the creature and the great Creator.

6th. The division of the One God into three persons *destroys the Spirituality* of his nature. God is a Spirit. Our most sublime conception of him is as the All-pervading Mind, every where present, dwelling in the soul, the superintendent of universal nature. I appeal to you, whether the division of this Spirit into

The supposition of a Trinity is exposed to the following dilemma: three persons must be either of the same nature or of a *different* one. Are they really and in every respect of the same nature? Then, I ask, what *possible advantage* can be gained by the division into three persons? For, in that case, whatever is done by one of the persons is done by the others also, and it was the Father and the Holy Ghost, equally with the Son, who descended from heaven, became incarnate, was crucified, dead and buried, and again ascended into heaven. In the second place, I ask, What is the object of the division? You will assuredly say, the nature, the deity. Then do not be inconsistent, whenever you pra

But if they are *not* of the same nature, if the dispositions, the wills, the natures vary, one must be, in some respect, *superior* to the other. Of course, the inferior ceases to be the All-glorious Jehovah.

8th. One design pervades universal nature, evidently pointing to One superintendent mind. It has sometimes been asked, What is meant by this expression, Unity of design? The answer, I imagine, cannot be very difficult. Since the creation of the world, there has been no variation in the *end* pursued, nor in the *means* of acquiring it; no alteration of any of the *general laws*, by which the universe is governed. If it be asked, What is the end pursued? The answer is, Happiness, general and individual, in proportion to the capacities bestowed. The means are, a compliance with the general laws. Now in a survey of the works of creation around us, we have the clearest demonstration of the existence of *One* Intelligent, Omnipotent Mind.* If

* It has been with very great astonishment, that the Author has seen a denial of this proposition, in "A Letter on the Test of Truth," by a respectable Christian Minister, in the follow-

al world. Is not the *construct*
 animals the same as is recorded
 first descriptions of them ever g
 Is their *nature* or their *character*
 ? Are not their *instincts* the san
 the same their *objects of pursu*
 e *moral* world do not similar cau
 produce similar effects ? Are not te
 ce, brotherly kindness and religi
 cive to health of body and vigo
 cheerfulness of mind. Does not v
 its varieties undermine the consti
 debilitate the mental faculties, a
 its votary to an early grave ? L
 : *universe at large*. Do not li

s.—“ It is merely begging the question to say, tha
 f man, examining the visible creation, would
 n idea of the character and will of God. And, in

and heat still accompany the sun? Does not the earth itself continue to move in its accustomed orbit, and do not summer and winter, seed-time and harvest regularly succeed each other? "New countries," says Dr. Paley, "are continually discovered; but the old laws of nature are always found in them. We never get amongst such original, or totally different modes of existence, as to indicate that we are come into the province of a different creator, or under the direction of a different will."

In the consideration of this question you will perceive that I have hitherto confined myself exclusively to arguments drawn from reason. Nor do I intend in this Lecture at all to enter upon Scripture ground. I am anxious to clear the way as I proceed. If the arguments which have been adduced shall be deemed sufficient to shew that the doctrine of the Trinity derives not its origin from reason, but that all her dictates are decidedly in favour of the perfect unity of the Deity, my object will have been accomplished.

But the subject of the Unity of God,

, not absolutely under the controul of the Supreme Jehovah.* Let me draw your attention to the following point : such a being must be independent of the controul of Deity and sent, or the powers usually ascribed to him are null and futile.

The powers and attributes frequently ascribed to the devil are *inconsistent with the Unity of God*. Because these powers, such as to be under no controul, cannot properly be called divine.

For instance, *omnipresence* is excluded as a divine attribute. Yet I appeal to you to say, what are the representations we have commonly received from teachers of the Christian religion respecting

infernal majesty ? Are they not, that he is every where, at all times present with you, suggesting evil thoughts, tempting you to wicked actions, watching every opportunity, when your mind is off its guard, to seduce you to become one of his subjects ? *What is this but the divine attribute of omnipresence ?*

Is he not also represented to you as *omniscient* ? Does he not dive into your most secret thoughts ? Has he not access to your hearts ? Does he not suggest to you motives of action ? *What is this but the divine attribute of omniscience ?*

Does he not possess the power of changing the laws of nature by the *operation of a miracle* ? Our *Saviour* said that he could do nothing without the power and permission of God. But it would appear that this being can counteract the decrees of Deity, and oppose him with the very weapons he himself has used !

Has not the devil also the power of *prescience* ? Our *Saviour* says that neither he nor the angels in heaven could *foretel* the time of an event which was to be accomplished in that generation. Yet is

utes, that being ought to be a deity, he ought to be the object of worship. Not, I will allow, from a principle of affection, but certainly from a principle of *fear*. Decide this as you please, I know not how you can contradict the proposition, that to suppose the existence of such a being is to violate the majesty of God.

And. If the Devil possess *not* these attributes, all the *super-human powers* ascribed to him are useless. Is he *not* omnipresent? Does he only wander about like a roaring lion, seeking whom he may devour; present only in *one* place; testifying to only *one* person at a time? How could it occur to a human being in the course of his life to encounter him?

duct? Can he *not* dive into the secrets of my heart? Then what impediment can he throw in my way? What obstruction can he offer to the execution of my plans? He can do nothing *till he sees the effect*, and when the deed is done, no alteration can take place, and I have nothing more to fear.

Can he *not* perform a miracle? Can he *not* counteract or impede the laws of nature, i. e. the laws of God? Then he is no more to me than a simple human being, who would maliciously rejoice to thwart me in any of my designs.

Does he *not* possess the power of pre-science? Can he *not* foretel the counsels of the Deity? Then he is but an agent in his hands: as harmless, as infantine, compared with the God of heaven, as the ruthless conqueror who deluges the earth with blood,—as the tortuous reptile, which, with a tridentic hiss, may terrify children, but is unable to inflict a wound.

In fact all his super-human powers are futile. A malicious *human* agent would answer every purpose. Nay I ask you who are advocates for the natural deprav-

ask, whether you need any thing
or worse than a *human* heaven?
Or do you want a devil to render
black, more depraved, more corrupt,
diabolical?

the dilemma strikes you as it does
we have no need of further discussion.
The devil must either possess divine attributes
, or he is an agent of God. In
either case the Unity of God is destroyed.
In the latter, our passions, as forming
a substitute, will require all our
attention and vigilance. If the
devil can retain this infernal being
whenever he pleases, and so
to roam at large only when he will
to whisper evil designs into the ear
of human beings only when he chooses.

puts the poniard into his servant's hand,
to stab his child, is himself the murderer.

Thus far then, reason having been our
guide, may I not take it for granted that
our path is clear? That there is but One
Supreme, Intelligent, Self-existent, Un-
controuled, All-controuling Mind, Un-
divided, Unopposed?—

“ Speak ye who best can tell, ye sons of light,
Angels ! for ye behold Him, and with songs,
And choral symphonies, day without night,
Circle his throne rejoicing ; ye in heaven :
On earth, join all ye creatures to extol
Him first, Him last, Him midst, and without end.”

LECTURE II.

THE TRINITY.

In commencing this our second Lecture on the principal doctrines of Christianity, I cannot resist the opportunity of expressing the high gratification I experienced in witnessing your profound attention to the first. I do not hesitate to confess that I felt no small degree of agitation in first rising to address an audience, one half of whom, I had reason to suppose, differed from me in opinion, upon subjects, certainly the most important which can occupy the human mind, and which have been discussed with the greatest violence of contention. From that attention I augur well. It gave me encouragement to

attention I augur well. It is a privilege for you to assemble with those dispositions to become the disciples of Jesus, of candour, a spirit of inquiry. I am sure that truth is your object. If whatever is the result, whether you are confirmed in the opinions you have confessed, or see reason to change the will be done. In the former case, you profess from principle, what befalls the effect either of education or habit; in the latter you will experience the delightful sensation arising from a conviction, that your minds are unbiassed by prejudice, but can listen and appreciate, evidence adduced.

In the case you become men of principle and advocates of truth.

such as the devil is considered, I find that I shall be expected to notice the scripture account. I wish therefore that I had delivered one entire lecture upon the subject, but I am now compelled to introduce it in our next lecture. This evening I shall therefore confine myself to the explanations which have been given of the Trinity by its advocates, and the texts of scripture adduced to prove it.

But before we enter upon the explanations which the most learned advocates for the Trinity have given, it may be well just to inform ourselves, what is this doctrine which they profess to explain. There is in existence a celebrated creed, which is, and has been for some time, considered as the standard of orthodoxy, called the Athanasian. Members of the Established Church, every week, give it their sanction, by attending those places of worship where it is ordered to be read, and believed as the test of true faith. Dissenters, in general, do not profess to differ from their brethren of the Establishment upon this point, but merely on points of discipline. As it is probable

be useful, before we proceed to
anation, to read it at the pres

**Whosoever will be saved : before
gs it is necessary that he hold
olic Faith.**

**Which faith, except every one
whole and undefiled : without de
hall perish everlastingly.**

**And the Catholic Faith is this : To
worship one God in Trinity, and
in Unity.**

**Neither confounding the Persons :
ling the Substance.**

**For there is one Person of the Fa
ther of the Son : and another of
y Ghost.**

“ Such as the Father is, such is the Son : and such is the Holy Ghost.

“ The Father uncreate, the Son uncreate : and the Holy Ghost uncreate.

“ The Father incomprehensible, the Son incomprehensible : and the Holy Ghost incomprehensible.

“ The Father eternal, the Son eternal : and the Holy Ghost eternal ;

“ And yet they are not three eternals : but one eternal.

“ As also there are not three incomprehensibles, nor three uncreated : but one uncreated, and one incomprehensible.

“ So likewise the Father is Almighty, the Son Almighty : and the Holy Ghost Almighty.

“ And yet they are not three Almighties : but one Almighty.

“ So the Father is God, the Son is God : and the Holy Ghost is God ;

“ And yet they are not three Gods : but one God.

“ So likewise the Father is Lord, the Son is Lord : and the Holy Ghost is Lord ;

“ And yet not three Lords : but one Lord.

LOIUS.

**he Father is made of none : neither
d, nor begotten.**

**he Son is of the Father alone : not
nor created, but begotten.**

**he Holy Ghost is of the Father and
Son : neither made, nor created, nor
en, but proceeding.**

**there is one Father, not three F
one Son, not three Sons ; one Ho
, not three Holy Ghosts.**

**nd in this Trinity none is afore
ther : none is greater, or less than
er :**

**ut the whole three Persons are co
l together : and co-equal.**

**o that in all things, as is aforesaid
nity in Trinity, and the Trinity :**

lasting salvation: that he also believe rightly the incarnation of our Lord Jesus Christ.

“ For the right faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man ;

“ God, of the Substance of the Father, begotten before the worlds : and Man, of the Substance of his Mother, born in the world :

“ Perfect God and perfect Man : of a reasonable soul and human flesh subsisting.

“ Equal to the Father as touching his Godhead: and inferior to the Father, as touching his Manhood.

“ Who although he be God and Man: yet he is not two, but one Christ ;

“ One ; not by conversion of the Godhead into flesh: but by taking of the Manhood into God ;

“ One altogether; not by confusion of Substance: but by unity of Person.

“ For as the reasonable soul and flesh is one Man: so God and man is one Christ;

“ Who suffered for our salvation: de-

mighty : from whence he shall come
to judge the quick and the dead.

At whose coming all men shall
appear with their bodies: and shall
be rewarded according to their own works.

And they that have done good shall
go into life everlasting: and they
that have done evil, into everlasting fire.

This is the Catholic Faith: whoso
willeth to be saved, let him believe
faithfully, he shall be saved.

Glory be to the Father, and to
the Son, and to the Holy Ghost ;

As it was in the beginning, is now,
and ever shall be, world without
end. Amen."

This is a creed which you, my
Trinitarian hearers, profess to believe. W
hen I read it, I confess I know

read, that it never forms a part of the sermons, which are all pure sound morality, and practically useful? Suffer me to ask you one or two plain questions? Is not the Church *built* upon this foundation? If you have any hesitation upon this point, I recommend to your attention the 1st and 8th articles. The 1st states, "There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom and goodness, the Maker and Preserver of all things both visible and invisible. And in *Unity of this Godhead, there be three persons of one substance, power and eternity*; the Father, the Son and the Holy Ghost." The 8th article says, "The three creeds, *Nice* creed, *Athanasius's* creed, and that which is commonly called the *Apostles'* creed, ought *thoroughly* to be received and believed; for they may be proved by *most certain* warrants of *holy scripture*."

Is it not positively ordered to be read fourteen times in every year? If you look at the direction given in your Prayer-book at the head of the creed, you will

and the days specified on which it is ordered " that there shall be sung or said at morning prayers, *instead* of the Apostles' creed this *confession* of our *Christian* faith, commonly called the creed of *St. Athanasius*, by the minister and people standing."

Do you not *sanction* it by your *presence* although you may not actually hear or repeat it, and thus set an example to others of entering the sacred presence of Almighty God, and professing what they do not believe?

Nay, do you not, in the Litany, every Lord's-day morning, solemnly *pray* to each person individually, and then to the whole collectively? For the sake of thine own soul, say not that thou disbelievest it?

I knew a clergyman of some celebrity, who previously to going to church on one of the Saint's-days specified, said, " I am going to read the Athanasian creed, may God forgive me, for I utterly disbelieve it!"

Far be it from me to charge any individual with insincerity. Who can enter

into the motives of another, and ascertain his springs of action? It is the *principle* only I combat. And much as I might be inclined to respect or to pity the motives of any individual who continued to profess what he disbelieved, the *principle*, as a general rule, I must—nay, *you* must—utterly condemn.

Let us now proceed to the explanations of the Trinity in Unity, given by those who have really believed it. Shall I be told, it needs no explanation; it admits of no explanation; you are satisfied and require none? Let me ask you, would you not be *better* satisfied, if you could give an explanation? Look into your own mind, and ask yourself, whether your own *conviction* would not be more firm, your *pleasure* indefinitely augmented, if your ideas upon the subject were perfectly *clear* and *distinct*, if you could give such a lucid explanation of what you meant, as to satisfy the most doubting mind, and bring the question at issue nearly to a demonstration?

But however satisfied you may express

ving the sanction of his name, that they ought not
ed.

Hadst thou informed me, gracious Father, in any pl
word, that this divine doctrine is not to be understo
and yet they were required to believe it, I would
ued all my curiosity to faith, and submitted my wane
doubtful imaginations, as far as it was possible, to th
wise determinations of thy word. But I cannot find
any where forbid me to understand it, or to make the
es. My conscience is the best natural light thou ha
in me, and since thou hast given me the Scriptures, m
cience bids me *search the Scriptures*, to find out trut
al life. It bids me *try all things, and hold fast that*
od. And thy own word, by the same expressions, e
s this holy practice. I have, therefore, been long a
into this divine doctrine, that I may pay thee due h
understanding. Surely I *ought* to know the God w
hip, whether he be one pure and simple Being, or w
art á threefold Deity, consisting of the Father, the
the Holy Spirit.

Dear and blessed God, hadst thou been pleased, in
plain scripture, to have informed me which of the dif
fusions, about the holy *Trinity*, among the contending
Christians, had been true. thou knowest with how

About a century and a half ago, this subject underwent a most ample discussion:

so many doubts, nor embarrassed with so many strong fears of assenting to the mere inventions of men, instead of divine doctrine; but I should have humbly and immediately accepted thy words, so far as it was possible for me to understand them, as the only rule of my faith. Or hadst thou been pleased so to express and include this proposition in the several scattered parts of thy book, from whence my reason and conscience might with ease find out and with certainty infer this doctrine, I should have joyfully employed all my reasoning powers, with their utmost skill and activity, to have found out this inference and engrafted it into my soul.

“Thou hast taught me, holy Father, by thy prophets, that the way of holiness, in the times of the Gospel, or under the kingdom of the Messiah, *shall be a highway, a plain and easy path; so that the way-faring man or the stranger, though a fool, shall not err therein.* And thou hast called the poor and the ignorant, the mean, and the foolish things of this world, to the knowledge of thyself and thy Son, and taught them to receive and partake of the salvation which thou hast provided. But how can such weak creatures ever take in so strange, so difficult, and so abstruse a doctrine as this, in the explication and defence whereof, multitudes of men, even men of learning and piety, have lost themselves in infinite subtilties of dispute, and endless mazes of darkness? And can this strange and perplexing notion of three real persons going to make up one true God, be so necessary and so important a part of that Christian doctrine, which, in the Old Testament and the New, is represented as so plain and so easy, even to the meanest understandings?”

Watts's Solemn Address to the great and blessed God, p. 3, 4.

The following extract is taken from a pamphlet supposed to contain the last opinions of this worthy man upon the subject.

The most learned men entered into the controversy. Though all agreeing in the

“ Now there are but two ways men have found out, or that I can possibly conceive how this can be represented, but by supposing that *the same one true Godhead is in three persons*, or by supposing that *three persons are in the same one true Godhead*. The last of these suppositions has been the most common, and I was brought up in the belief of it, as though it had been all scriptural, viz. *that three persons are in one Godhead*; but upon mature search, I do not find this any where expressed in scripture; nor any thing from which it can be certainly inferred.”
A Faithful Enquiry after the Ancient and Original Doctrine of the Trinity, &c. By Isaac Watts, D. D.

This pamphlet was reprinted and first published by Mr. Gabriel Watts, in the year 1802. He gives the following account respecting it in his Preface. “ The copy from which this little piece on the Trinity is taken, was accidentally found in a collection of old books several years since;* and it appears from internal evidence and collateral circumstances to be the work of that eminent and popular author whose name it bears. The solemn Address, indeed, is universally allowed to be his genuine production; and the editors of his works acknowledge, that it was originally prefixed to some pieces of his on the Trinity, which it was not judged necessary to publish. This acknowledgment perfectly corresponds with the order in which the following work was found, and in which it is now reprinted for universal inspection. There is reason to believe, however, that a publication of it was intended, and actually attempted by its worthy author; but that in consequence of *undue* influence from his immediate connections, it was entirely frustrated.”†

* This was in a bookseller's shop, in Southampton, in the year 1796. The author's name, &c. together with the date, were written at the bottom of the title-page, as in the present impression.

† In a blank leaf of the original work was written in a fair hand, the following sentence, verbatim:—“ The Doctor printed off only fifty

phrase, a Trinity in Unity, the diversity of their opinions, as to what it meant, is not a little remarkable.

I shall first give the explanation of Dr. Wallis,* “that a person of the Deity means only a *mode*, a *respect*, or *relation* of God to his creatures. He beareth to his creatures these three *relations*, modes, or respects, that he is their Creator, their Redeemer, and their Sanctifier; this is *what* we mean, and *all* we mean, when we say that God has three persons.” Is this *what* you mean—is it *all* you mean, when you speak of a Trinity in Unity? Then we are agreed. We allow, we fully believe in all these relations of Deity.—Nay, we go further. We believe that he is not only the Creator, the Redeemer, the Sanctifier of his creatures, but also their *Protector*, their *Governor*, and their *Judge*. Agreeing then in the fact, we only ask a few questions.

copies of this work, and shewed them to some friends, who all persuaded him that it would ruin his character in his old age, for publishing such dotages, and at length he was prevailed on to burn them; so that the whole impression of fifty was destroyed without publication, except this single copy of it, which by an accident escaped the flames!”

* A celebrated mathematician at Cambridge about 1640. He was chaplain to king Charles II. His explanation is I believe now adopted at the University in Oxford.

Why do you select only *three* modes or relations, when, I presume, you will acknowledge with us, that there are *more*?

Why do you give to them the appellation of a *trinity*, when you find no such word in the Scriptures?

Why do you designate them *persons*?

As they have reference only to creatures, why call them *co-equal, co-eternal persons*?

A creator implies something *created*, a redeemer something *redeemed*, a sanctifier something *made holy*. Is there any sense or meaning in the expression, that redemption was *produced* of creation from all eternity, and sanctification of redemption?

And, as a last question, Why do you *worship* the modes of a being, and not *the being* in whom they dwell?—Is this to the honour of God?

2d. The natural consequence of this explanation being perceived, Dr. Sherlock* opposed it, and gave the following; that “the Divine Persons are three *beings*,

* Dean of St. Paul's, 1691. Father to Dr. Sherlock, Bishop of London.

three *minds*, three *spirits*, all of them living, subsisting, and conscious to each other; that these three minds, spirits, or beings, are but one God, because they are *universally conscious to each other's thoughts*." Is this satisfactory? But how is it possible that a consciousness of each other's thoughts, should make *three beings* into *one*? I am often conscious of the thoughts of a child when it has no inclination to communicate them; but does that make any alteration in the nature either of the child or of me? Each being remains as perfectly distinct from either of the others as if there were no mutual consciousness. Each being is a *full and perfect God*. And when you *worship* any one of the persons you worship him as in himself an *independent Deity*. They must be *three Gods*. So evident is this, that Dr. South, speaking of this explanation of the Trinity exclaims, "This is a treacherous and false defence of that mystery, a notion that immediately and unavoidably infers three Gods."

3d. How then does Dr. South* himself

* Public Orator at Oxford, 1660, Prebend of Westminster 1663, Canon of Christ Church 1670.

explain it? “The personalities,” says this eminent divine, “by which the God-head stands diversified into three distinct persons, are called and accounted modes. Therefore for understanding the mystery of the Trinity, we must declare what is properly a mode or manner of being. It is *not a substance nor an accident*, which two make the adequate division of real beings; but a mode is properly a certain *habitude* of some being, essence, or thing: and according to this account a mode, in things spiritual and immaterial, hath the like reference to such beings, as a *posture* hath to a body. In a word, a mode is not properly a being, whether substance or accident, but a certain *affection* cleaving to being.”

Do you acknowledge this to be a clear exposition? Then allow me, before I proceed to make a reflection upon it, to ask you one question—Do you really contend that the belief of this is *necessary to salvation*?—Do you really think that I must without doubt *perish everlastingly*, if I cannot admit this into my creed?—Remember, that if you do not believe it,

yet every time you attend a place of worship where, by authority, it is announced as a fundamental article, you sanction the opinion, and virtually denounce *eternal perdition* upon all who disbelieve it.

This third explanation you perceive differs but little from the first, except in the definition of the word *mode*. According to Dr. South then and his adherents, two persons in the Trinity are neither *substance* nor *accident*, not real beings, but *habitudes, postures, affections* of the Deity. If you take this for granted, I ask, Was the second *habitude* of the Trinity produced by the first?—Did the third *posture* proceed from the second?—and are these *affections* in *themselves* omnipotent, omniscient, independent?—If so, they are distinct Gods.—If not, why do you *worship* them, rather than angels, or departed saints, or some other affections of the Deity? Is it not *absurd* to worship *habitudes* and *postures* and *affections*, in contra-distinction from the *being* in whom they are found?

The 4th explanation I shall offer to your notice is that of the intellectual Dr.

Cudworth.* He says, that the three persons in the Godhead are indeed, “ three distinct beings, essences or substances, but that they are one God, because they are not three *principles* but one ; the essence of the *Father* being the *root* and *fountain* of the *Son* and *Spirit* ; and because the three persons are gathered together *under one head or chief*.” He then adds, that “ if they were co-ordinate, that is, equal in dignity and power, they would not be *one* but *three* Gods.”—If they were equal in dignity and power, they would not be one but three Gods!! How does this agree with “ the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty?” How does this agree with the assertion, that their “ glory is equal, their majesty co-eternal ; *such* as is the Father, *such* is the Son, and *such* is the Holy Ghost : the Father uncreate, the Son uncreate, and the Holy Ghost uncreate?!”

I also ask again, By what authority do you pay *divine adoration* to beings inferi-

* Author of the *Intellectual System of the Universe*. One of the Committee, appointed by Parliament, in 1657, to consult about the English Translation of the Bible.

or in dignity, inferior in power, to God? As to the assertion that they are one, "because the essence of the Father is the root and fountain of the Son and Spirit," it would apply with equal truth and force to the unity of a father, son, and grandson. And if the being "gathered together under one head or chief" constitute this unity, then is there an equal unity between an army of soldiers and their general.

5th. I shall mention only one more explanation, that of Dr. Hooker.* He says, that "The substance of God, with *this* property, to be of *none*, doth make the person of the Father. The *very self-same* substance in number, with *this* property to be of the *Father*, maketh the person of the *Son*. The *same substance*, having added the property of *proceeding* from the other two, maketh the person of the *Holy Ghost*."

Does this explanation accord with your ideas? Here is a substance, which hath *this* property, to be of *none*; the *very self-same* substance hath *this* property,

* Author of Ecclesiastical Polity. 1600.

to be of the Father ; the same substance also has the property of proceeding *from the other two* ! Have you one single idea attached to this phraseology ? If you have, most rejoiced should I be to have this *explanation* explained, for I confess I have none. Methinks that should I hear a maniac giving me a similar explanation upon any subject connected with *humanity*, I should be perplexed whether I ought to pity or to laugh. Strange it is, that religion alone should have the privilege of depriving a man of his reason, whilst he is still accounted, not only by himself, but by others, *most rational*, *most pious*, *most devout*.

Such are the explanations which have been given, by the most learned advocates of the doctrine of the Trinity. Reason upon them as long as you will, they all reduce themselves to this alternative : either two of the persons are *not*, in the proper sense of the word, God, and *ought not* to be the objects of religious adoration, or they are *three* absolute, distinct, *independent Gods*. The latter case is Tritheism, the former is Unitarianism.

Of a Trinity in Unity, however it be explained, reason appears not to me to exhibit the shadow of a proof.

I shall now be told, it *needs no* explanation, it needs no proof from reason; reason is out of the question; *it is a mystery*. Upon this point you have no doubt frequently heard, as I have, the following argument adduced, with tones and gestures of the most perfect triumph:—“ You object to the belief of the Trinity, because it is a mystery, and yet you are compelled to believe many mysteries upon earth. You cannot tell me how the grass grows, how a flower proceeds from a seed, a bird from an egg, yet you believe all these.” It is not a little singular, that this argument is addressed entirely to reason, in order to shew that we are not to use our reason upon the subject. In fact, you cannot combat a single point of our opinions, without having recourse to reason, which you so much decry. But in this instance the appeal to reason is completely sophistical. We do not *know* how the grass grows, and we do not *believe* how it grows. We believe the main

facts, which we *do know* and understand. We *know* that the grass, the flower, and the bird *exist*; we know that they arose from the *secondary* causes, the seed and the egg. Of this we have evidence, and *this* we believe. The *mode* in which, the *how* it is done, is mysterious, and for that very reason, we *believe nothing* about the *mode*, the *how* it is done.

Now to apply this to the doctrine in question; if, in inquiring *how* the thing took place, an explanation is given me which involves in itself a *contradiction*, I must *disbelieve* the explanation. If, for instance, I am told, that this seed becomes *three* eggs, and yet all the while continues a *single* seed, and *thus* the flower is produced, no power in the universe can make me believe this. But, Sirs, with this little *how*, which is so formidable a weapon in your hands, that you knock us down at a single stroke, we claim no acquaintance. We ask you not *how*, the precise *mode* in which, three are one, and one three, but *what* they are. You tell us, three *persons* in one God. We ask you, *what* you mean by three

persons, *what* by one God, and we can get no answer, no explanation. Are they three Gods? No. Are they three parts of a God? No. Are they three of the attributes of God? No. Are they three names only? No. They are three persons in one God. This you are to believe. These you are to worship, or *everlasting perdition* is your fate.

We ask then principally, *what* is it we are to believe? If we ask *how* it is, we only require, that you will give us no *contradictions*, else we shall disbelieve. If you can explain to our satisfaction *what* it is, but cannot explain the *how*, we will believe *what* it is, and we will only *not* believe how it is. But if you cannot explain so much as *what* it is we are to believe, we ask another question, *Why* are we to worship we know not *what*? Here, after all, Christians, here is the evil, that the doctrine of the Trinity is not a mere *speculative* article of faith; it is attended with the most serious practical effects.

To revert to the assertion, that the Trinity appeals not to reason, and has no

need of explanation, I shall just quote one or two passages from Archbishop Tillotson. Speaking of the Athanasian creed, he says, "he wishes we were well rid of it." "It is enough," says he, "to believe what *God* says of these matters, and if any *man* will venture to say more, *every other man surely is at his liberty to believe as he sees reason.*" Yet, in a subsequent page, he adds, "I desire it may be considered, that the doctrine of the Trinity, even as it is asserted in scripture, is acknowledged by us, to be still a great mystery, and so *imperfectly revealed*, as to be, in a great measure, incomprehensible by human reason. And therefore, though some learned and judicious men may have very commendably attempted a more particular explication of this great mystery, by the strength of reason, yet I dare not pretend to that, knowing both the *difficulty* and *danger* of such an attempt and my own insufficiency for it." Here then is a mystery, so imperfectly revealed, so difficult and dangerous to explain, that the highest and most learned dignitary of the Church dare not at-

tempt it; yet the poor, illiterate *day-labourer* is required to believe it, under pain of everlasting damnation!!

Before I close this part of the subject, I have yet a question or two which I wish to ask. I asked before, whether you would not experience greater satisfaction in your own minds, if you were able to give an answer which should at once carry perfect conviction to yourselves, and set at defiance the arguments, the *reasonable* arguments, of those who opposed you? I now ask, whether you would not, if you could obtain it, greatly prefer a satisfactory argument, drawn from reason, to sheltering yourself behind the shield of *mystery*? May I not, must I not consider this as a *last* resort, a sort of *forlorn* hope, to which you would not have had recourse, could you have been victorious in the regular mode of attack?

I ask further, why do you disbelieve the doctrine of *transubstantiation*? that the bread and wine in the sacrament are really and truly the body and blood of Christ? Now listen to your own arguments in favour of a Trinity. This is a

mystery. But the universal, the most holy and Catholic *Church* declares it to be true. It declares, with quite as much authority, and certainly with as important sanctions, either in a temporal or spiritual point of view, as the Athanasian creed and the churches which have adopted it, that the *scriptures* inculcate its truth. It cannot indeed be explained. But what of this? *Reason* has nothing to do with the question. We cannot tell *how* any thing is accomplished. But we can tell you, that our Saviour himself expressly declares, “ *This is my body* which is broken for you; *this is my blood*, which is shed for the remission of sins.” An expression this, to which no Trinitarian, with all his fondness for a literal interpretation, can *find an equal in favour of a Trinity in Unity*.

I have yet to turn your attention to the scripture arguments in proof of a Trinity in Unity. If I should say, that this will not detain us long, I shall probably be answered, Then the reason is, because you will not do justice to the subject. This I must leave to you to determine.

Allow me, however, to call your attention to one or two observations. 1st. You will recollect that I mean to have separate *Lectures* on the *Personality* of the Holy Spirit, and on the *Divinity* of Jesus Christ, consequently that all those passages which are adduced to prove either of these facts, *separately* and *distinctly*, cannot with propriety be brought forwards at present, when our consideration is to be confined to a Trinity of persons in the Unity of the Godhead.

2nd. I do not find, either in the Old Testament or in the New, either of these expressions, “ *Trinity in Unity*,” or “ *Three persons in one God*.” Consequently, you must grant me, that the *phraseology* has not a divine, but a *human* origin.

3rd. I do not find, either in the Old Testament or in the New, the word *Trinity* used at all. Consequently the word forms no part of a divine revelation, whatever may be thought of the doctrine, which the word is commonly used to imply. At any rate, therefore, a *word* of human origin, conveying under its aus-

pices doctrines *not* amenable to, not cognizable by, *human* reason, naturally brings with it *a degree of suspicion*.

4th. I do not find in the Old Testament a single passage which is alleged to contain the doctrine of a Trinity of persons in the Unity of the Godhead. You will not urge in opposition to this the Hebrew word *Abhim*, as being in the plural number ; because, taking it upon your own ground, granting that you will *not allow*, either in English, in Latin, or in Greek, a king to speak of himself in the plural number, nor, in the Hebrew, even the Almighty, yet this word being in the plural no more proves *three* than *twenty*, or twenty than a *hundred*.

Upon the same ground you will not object to me the phrase in the first chap. of Gen. " Let us make man in our own image ;" because, if this Hebrew phrase *us*, must imply that God was speaking to others, it does not at all show, whether he was speaking to his angels, or to *one* other God, or to five hundred. Besides, you will probably allow the Jews to be as good interpreters of

Hebrew phraseology as an English Gentle. Ask them, and they will tell you, that the idea of three persons in one God is to them an abomination, and utterly contradictory to all their law and their prophets.

5th. After an attentive examination of the passages in the New Testament, adduced by Trinitarians in favour of their system, I find but *two* urged by them as proofs of a Trinity in Unity. You will observe, that at present I exclude all which you adduce as proving *solely* the divinity of Jesus Christ, or the personality of the Holy Spirit. If there are more which you conceive as proving a Trinity in Unity, I will willingly acknowledge myself in an error ; but to the consideration of these two, I must now proceed.

The first is that at the end of Matthew, " Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Upon this my remarks will be few.

1st. Does our Saviour say, " three persons in one God ?" No. Then what right have you to *infer* that he *meant* it ? For

after all, you must allow, that it is but *an inference*. I ask you, Trinitarian, whether, if you had made such a declaration, such a form of baptism necessary, you would not have added, “three persons in one God?” Our Saviour did not add it. Is not this a strong presumptive argument, that he did not mean to urge it; nay, that he did not even believe it himself, and was very far from intending to make it the object of belief in others?

2nd. Did our Saviour mention these three, as *subjects of belief* or as *objects of worship*? If they are to be objects of religious worship, why does he not distinctly state it so? A being divinely inspired, and purporting to give information to human beings upon this very subject, surely must have done so.

If he did not mean them to be objects of religious worship, but merely subjects of belief, *we* believe them. We believe in a Father, the great God, who gave a revelation of his will to his creatures, contained in the scriptures. We believe in the Son, the messenger of grace, the bearer of these glorious tidings. We be-

lieve in the Holy Spirit of God, the divine influence, by which Jesus Christ and the apostles were enabled to work miracles, in confirmation of the truth of the doctrines they taught.

3d. We appeal to the *conduct* of the apostles themselves for *their* interpretation of this command of our Saviour Jesus Christ. Acts x. 47, 48. Peter, in the house of Cornelius the centurion, with his friends, says, "Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized." How? In the name of the Father, Son and Holy Ghost? No. But "in the *name of the Lord*." (Acts xix. 5.) "And when they heard this, they were baptized." How? "In the name of *the Lord Jesus*." This surely, to any candid mind, is abundant evidence as to the sense in which the apostles understood the command.

2nd. The other passage to which I am to call your attention, as inculcating the doctrine of a Trinity in Unity, is that in 1 John v. 7. "There are three that bear

record in heaven, the Father, the Word, and the Holy Spirit, and these three are one." If this, my Trinitarian hearers, is your only hold, you certainly trust to a straw or depend upon a broken reed. Are you not aware, that, by the most learned *advocates of Trinitarianism*, this text is *acknowledged* to be spurious? I need not mention any antiquated divines; it will be sufficient to notice the following celebrated Trinitarians: Wetstein, Professor Marsh; Professor Porson, Cambridge; Archbishop Newcome; the present Bishop of Lincoln. The editors of the *Eclectic Review*, whom you probably know to be what is called highly evangelical, give these observations on the question, in their *Review* for March, 1809: "Under these circumstances we are unspeakably ashamed, that any modern divines should have fought, *pedibus et unguibus*, for the retention of a passage so *indisputably spurious*. They are, in our esteem, the best advocates for the Trinitarian doctrine, who join in exploding such a *gross interpolation*, and in protesting against its being still permitted to

occupy a place in the common copies of the New Testament." In opposition to the Eclectic Reviewers, thus says Dr. Hawker, rector of Charles, Plymouth :—
 "Some may talk of giving up this text as an interpolation, and others assert the necessity of its continuance. But what saith the general articles of scripture? What saith John concerning each person of the Godhead, and all the persons together, as one God? Let the verse be tried by this standard; let any ordinary, candid reader read the chapter, and leave this verse out, and will he not discover the chasm? Will he not see that the antithesis is lost, the sense enervated, the argument destroyed?" (Third Letter to Barrister, p. 69, 70.)

I have now given you the statements of the advocates of your own cause; you cannot object to the arguments adduced on the other side. I shall take them from the notes of the Improved Version on the passage, where they are stated in a clear and concise manner. "1st. This text concerning the heavenly witnesses is not contained in any Greek manuscript, earlier

than the fifteenth century. 2nd. Nor in any Latin manuscript, earlier than the ninth century. 3rd. It is not found in any of the ancient versions. 4th. It is not cited by any of the Greek ecclesiastical writers, though, to prove the doctrine of the Trinity, they have cited the words both before and after this text. 5th. It is not cited by any of the early Latin fathers, even when the subjects upon which they treat would naturally have led them to appeal to its authority. 6th. It is first cited by Vigilius Tapsensis, a Latin writer of no credit, in the latter end of the fifth century, and by him it is suspected to have been forged. 7th. It has been omitted as spurious in many editions of the New Testament since the Reformation. 8th. It was omitted by Luther, in his German Version. In the old English Bibles of Henry VIII. Edward VI. and Elizabeth, it was printed in small types, or included in brackets ; but between the years 1566 and 1580, it began to be printed as it now stands ; by whose authority is not known." Respecting Vigilius Tapsensis, mentioned above, Griesbach as-

signs six reasons why he is not to be trusted. The first and only one I shall mention is, "That this man is entitled to little credit, because he wrote many books under the *forged* names of Athanasius, Augustine and Idacius."

After all these quotations, you, my Trinitarian hearers, are as competent judges as myself, of the probability of this passage being genuine. If you have only serious doubts respecting it, call it only a *suspected* passage, will you be led by it to so solemn and serious a consequence, as the religious adoration of more beings than one? Will you still triumphantly exclaim with Dr. Hawker, "Read the chapter and leave this verse out, then discover the chasm?" I will then quote the two preceding and the succeeding verses, and you shall discover the chasm if you can. "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, (alluding to his baptism and his death) even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness,

because the Spirit is truth. For there are three that bear record, the Spirit and the water and the blood, and these three agree in one."

I have now omitted the spurious part and given you the remainder in the common translation. Have you discovered the *chasm*? The *fact* is, that the sense is perfect and complete *without* the verse, and that it is an evident intrusion. There is a clear and regularly connected chain of argument in the passage as now given. The latter part of the seventh verse, and the repetition of words at the commencement of the eighth, have no connection with the argument. The whole of the previous reasoning refers to the authority and effects of the mission of Jesus upon *earth*. The introduction of the heavenly witness is clearly needless and out of place.*

* "This much must be granted, that the verse is not absolutely necessary to the sense of the text. Whatever be its right construction, the sentence is complete and perfect in itself. Jesus, the Christ, is the person to whom testimony is borne; the Spirit, the water and the blood are the witnesses bearing testimony to him. Thus, without further aid, the construction and meaning of the sentence are complete. The verse therefore is not essentially necessary to the text." Butler's Horæ Biblicæ. Vol. ii. p. 264, 265.



Now, Christians, before I conclude, you must grant me one thing, that you cannot adduce a single passage which says positively that there are three persons in one God. It is merely an *inference* drawn by reason, (which you so much depreciate)

The following admission from the same author is most striking and important: "They say, that there is hardly a library in Europe, in which the manuscripts of the Greek Testament have not been examined, in order to determine, whether the verse really proceeded from the pen of St. John: and that the result of this long and laborious examination is, that of all the Greek manuscripts of the Catholic Epistles now extant, of which more than a hundred have been quoted by name, independently of those which have been quoted in the aggregate, (as where Dr. Griesbach, Professor Birch or Professor Alter speak, at large, of *all* the manuscripts they have seen) the passage has been discovered in one manuscript only,—the *Codex Montfortianus*, which is neither of sufficient *antiquity* nor of sufficient *integrity* to be entitled to a voice in a question of sacred criticism. This the advocates of the verse generally admit." Vol. ii. p. 270. It has been asserted, that it is more probable that the verse should have been omitted by Unitarians than inserted by Trinitarians. Judge of the probability of this, ye who are acquainted with the state of the Christian world between the years 500 and 1500; in those ages justly denominated *dark*, when none dare openly arraign the *mystery* of the *Trinity* or the infallibility of the Pope; when *small* indeed was the fold of those who "had not bowed the knee;" judge of the probability that this little *flock* should have been so all-powerful, that above one hundred of their *garbled* Greek manuscripts should survive, and *one* only, one of *suspected* integrity, of a true orthodox Catholic!

from a very few passages, which, you will allow, may admit a different interpretation. And yet, upon these *inferences*, you tell us positively, that if we do not believe this mystery, we shall, *without doubt*, perish everlastingly!!

Let me ask one thing. Suppose your inferences are *not* correct; suppose that there are *not* three persons in one God; suppose that Jesus Christ was a *mere man*; if, believing this, I bow down to him in religious adoration, do I not detract from the homage due to God, do I not consent to the practice of idolatry?

LECTURE III.

THE EXISTENCE OF A DEVIL.

Before I proceed to the immediate subject of this Lecture, I wish to recall your attention to a remark made on the first evening of our meeting. What is the object for which you assemble here? What is the object which I profess to have in view in addressing you? I avowed my object to be, a plain unvarnished statement of an Unitarian's view of the leading doctrines of Christianity, together with some of the arguments upon which his opinions are founded. They are doctrines which I deem of importance; they are doctrines which Trinitarians in general are not in the habit of hearing, per-

haps not of reading; and I therefore stated that I should consider myself as addressing a *Trinitarian* audience. It becomes *you* then to consider with what motives you attend them. If you are conscious that you cannot come with feelings of perfect *candour* towards one, who thus attacks, what you deem, the main doctrines of Christianity, who in your estimation is undermining the Christian religion itself; if you cannot entirely divest yourselves of every feeling of rancour; if you cannot bear to witness your strong holds assaulted; I do most earnestly request that you will *discontinue* your attendance. I cannot compromise with conscience, by screening any part of what I deem truth, how unpalatable soever it may be. Whilst, I trust, I shall ever avoid all ranting declamation, no one *solid argument*, upon the subjects discussed, which occurs to me, will I omit to state, in all its naked truth. If, what I deem the naked truth, shall by any be considered harsh, I trust, upon inquiry, that you will find it only sounds so, because you have been unaccustomed to it.

or have been under some little bias of prejudice ; for I hope it is far from my nature, voluntarily, to give unnecessary offence, and I should detest myself if I thought that a single spark of benevolent feeling towards a brother was extinguished, by his difference from me in opinion.

Are there any who disapprove of the *agitation* of such subjects, as needless, unproductive of good ? It is earnestly hoped that you will not continue to expose yourselves to have your feelings unnecessarily wounded, by a repetition of your attendance. You cannot say that you are taken unawares. Notice of the subject is regularly given. Your attendance is perfectly voluntary. Only do not censure others, if they think differently from you, upon the importance of bringing such subjects before the public.

I closed my last lecture with a word at which some perhaps would start. It was the word idolatry ! Some of you perhaps as you returned home, would say, " It is a hard word, who can bear it ? Does not this savour of declamation and intolerance ? " My Christian brother ! what is

idolatry? You will tell me, it is the solemn religious adoration of a being that is not God. Were the ancient heathen nations, who worshipped the spirits of their departed heroes, addicted to the practice of idolatry? What do you say of the Roman Catholic? Do you not say that he worships the Virgin Mary, and therefore that he practises *idolatry*?* And do you think yourself illiberal in making the assertion? Or do you not think it right to speak thus plainly in order to make the greater impression? Now if one of the persons in your supposed Trinity, was really and truly *a man*, and if I solemnly worship him, what do I practise? Shall I hesitate at pronouncing the word? Or shall not the same motives operate upon me, as influence you in regard to the Roman Catholic, and at once say, that the *practice* of idolatry is the same?

“ What then ! Are the gates of heaven

* The Catholic indeed denies that he worships the Virgin Mary, and maintains, that although he addresses *her*, he is worshipping *God*, through the medium of the Virgin. No such plea is used by Protestant Trinitarians in their addresses to Jesus Christ; they acknowledge that they pay him full religious adoration.

to be barred against me as an idolater?" God forbid! Will you bar the gates of heaven against the pious Roman Catholic? Leave the judgment of the heart to the great Searcher of Hearts. Remember only that according to the talent entrusted to us, must be our account. Upon him that *wilfully* shuts his eyes against the light, and *determinately* acts in darkness, it were better that the beams of Christianity had never descended.

There is, my Christian friends, a wide distinction to be made, between an *act* of idolatry, and the *guilt* of an idolater. If then I meet with a conscientious Trinitarian, who can, in his own mind, completely reconcile what appears to me a contradiction, and, at the same time that he worships three persons, solemnly believes that he is worshipping only one God, far, far be it from me to call that man a *criminal idolater*. But were *I*, with *my* views of the subject, regularly to join in such worship, I should appear before the bar of my God, with the stamp "*vile idolater*," branded upon my forehead! The *practice* would be the same

in both, the *guilt* would attach to one alone.

I now proceed to the more immediate object of the present Lecture. In the notice given in my last, I stated that in consequence of an expectation generally expressed, that I should pursue the subject relating to the popular opinion of the devil, to which I had alluded in my first lecture, I would endeavour this evening to include that subject, with the rise and progress of the doctrine of the Trinity. But I am anxious not again to trespass so long upon your patience, and so completely to fatigue and exhaust you and myself, as I did at our last Lecture. Besides as the origin and progress of the Trinity includes also the Personality of the Holy Ghost, and the Divinity of Jesus Christ, another convenient opportunity will probably be offered for this subject, I must be allowed this evening to confine myself to the subject of the common opinion of a devil.

It will not, I presume, be necessary to repeat the arguments adduced in our first Lecture. The general statement was,

that the devil is either independent and omnipotent, or that all super-human powers are useless. In the latter case he is simply an agent of God, and can of himself do nothing. In the former case he is a deity. I think it must be conceded, that, judging from reason alone, the weight of argument is decidedly *against* the existence of such a being as the devil.*

* It may be gratifying to some members of that congregation which the Author of these Lectures has the happiness to serve, to see a few extracts, from a scarce pamphlet, edited by one, who, half a century ago, delivered, to their admiring parents and predecessors, the oracles of truth.

“ Our animal passions and bodily appetites expose us to innumerable trials and temptations; we are every moment surrounded with temptations to intemperate and impure excesses; avarice and ambition continually present themselves; the occasions of envy, malice and hatred are ever before us; and without the utmost vigilance and circumspection, we are continually exposed to the danger of being overcome by one or other of these temptations. Frequent meditation upon our danger, and the strongest resolutions to preserve our innocence, are not more than sufficient to keep us in safety. Now can it be supposed that the kind, the merciful God, the Father of Mankind, the just, the righteous, the moral Governor of the world, does not think these temptations sufficient for us, but that he must moreover let loose the devil? so powerful, so subtle, so malicious, so wicked a being, as he is thought to be! What a desol-

In order to understand the sense in which our Saviour and his apostles would use the words, it would be useful to as-

perate chance must we stand against such an adversary! Such suppositions as these, one would think, should be far from all sober, and seriously considerate persons."

"God, by his prophet declares, 'I am the Lord, and there is none else, I form the light, and create darkness, I make peace, and create evil, I the Lord do all these things.' None of the evils or calamities of human life are owing to the devil, or any other evil spiritual being; but they are brought about by the providence of God himself, to teach mankind repentance and reformation. God alone bringeth down to the grave, and bringeth up; and in this sense it is, that there is no evil in a city, and the Lord hath not done it. God, by the prophet Isaiah, severely threatens those who ascribed any calamities to any invisible wicked beings."

"There seems to be a necessity of interpreting many things concerning the devil, figuratively, if we would not assert the most absurd and ridiculous things. Every one who is acquainted either with human or divine learning knows that the most beautiful parts of it consist in figurative, bold, hyperbolical descriptions. Nay, nothing is more usual or ornamental in all kinds of poetry than to represent good or evil qualities, virtues or vices, under the characters of persons."

"The word Satan may signify nothing more than an adversary, or a calumniator, or the abstract quality, called calumny; which may, with the greatest beauty, be poetically described either among the worshippers of the sons of God on earth, or the angels in heaven; or it may mean no more than the slanders of envious neighbours. The word Satan does not only signify, but is rendered adversary by our own translation."

"The Scripture is as express as can be, that when we sin,

certain the opinions of the Jews upon the subject, whose phraseology was adopted, and to whom the instructions were addressed.

I cannot find, after the examination which I have been able to give to the subject, any *evidence*, that the Jews, in the time of our Saviour, at all believed in the existence of an infinitely malicious being, or such a being as the devil is now considered. It was, at this time, a common opinion amongst all heathen nations, that the spirits of departed men and heroes were permitted, after their death, to enter the bodies of human beings. Now there is sufficient evidence to shew that

we ourselves only are in the fault. Every man is tempted, when he is drawn aside of his own lust and enticed. St. James says this against those who were ready to lay the fault of their being drawn into sin, upon God; whereas he tells them, God did not tempt any man; their own lust tempted them. St. James allows that if God tempted them, that would be an excuse; certainly it would be equally an excuse, if the devil tempted them: but their own lust only, excited by outward objects, tempted them. These considerations are enough to convince us, that the devil has no hand in tempting us." *The Sovereignty of the Divine Administration Vindicated*. By the late Rev. Mr. Thomas Dixon of Bolton. With a Preface, by the Rev. Mr. John Seddon of Manchester.

the Jews had adopted the opinions of the heathens upon this subject. To these spirits they gave the name of *dæmons*, and applied the term both to good and bad spirits. The Jews imagined every individual, even a child, to have his guardian spirit, who watched over him, was capable of infusing ideas into his mind, and, in some degree, of influencing his conduct. To such of these as instigated to *good* actions, the term *dæmon* was not so frequently applied, as to those spirits which were permitted to enter the human frame to do *evil*, that is, inflict pain or excite disease. Josephus expressly says that “*dæmons* are the spirits of wicked *men*, who enter the living, and kill those who receive no help.”* Of these *dæmons*, who delighted in inflicting pain, Beelzebub was considered the chief. But, I believe I am perfectly correct in saying, that they had not the slightest idea that this being or any of his agents were fallen angels, or were omnipotent, and capable of controuling the laws of God. *Now, in all the passages in the New Testament,*

* De Bello Jud. lib. 7. c. 6. sec. 3.

*where persons are spoken of as being possessed, it is this word dæmon which is used, though our translators have very improperly rendered the word DEVIL. With all those passages therefore we have nothing to do. They have no reference to our subject.**

* Upon a subject of such importance, clear and very satisfactory evidence appears to be necessary to establish a fact. The *absence* of evidence is a strong argument against it. I shall therefore take the liberty, in this note, of introducing a few quotations respecting the dæmonology of the Jews and heathens, and of assigning a few reasons, why I must doubt that the Jews had any idea of the existence of such a personage as the devil is now represented.

“Many eminent philosophers, and Plato in particular, had taught, several centuries before the coming of Christ, that all intercourse between the celestial gods and men on earth, was carried on by the mediation of dæmons, who, on that account, were to be worshipped and invoked. This doctrine was in such high reputation, when the gospel was first published, that it was generally received by the devout Pagans, and even by many learned Jews, who ascribed to angels (that is to such human spirits as, in their opinion, became angels) the same offices which the heathens did to dæmons.” Farmer on the General Prevalence of the Worship of Human Spirits. Preface, p. 17.

“The Essenes differed from all the sects we have mentioned, as they estranged themselves not only from politics and public affairs, but, as much as the nature of man and the constitution of society admit, from the common concerns and intercourse of private life. They held, says the Bishop of Dromore, 1st. that God was “surrounded by dæmons or angels, who were me-

It will be impossible, in the course of one lecture, to introduce all the passages, in which the words occur which are sup-

diators with God, and therefore to be worshipped." Butler's *Horæ Biblicæ*. Vol. i. p. 35. 4th ed.

"Dæmons by the Hebrews were whimsically supposed to be descendants of Adam; and were imagined not to be absolutely spiritual or incorporeal." Wilson's *Archæological Dictionary*. Art. Dæmon.

"The word *devil* seems in general acceptation to signify nothing more than that propensity to ill, observable in the human mind; and, like many *occult* qualities, is found of great use in the solution of various difficulties. His existence, now, like that of ghosts and fairies, seems to be called in question. The doctrine of *devilism* appears to have been borrowed from the Persian theology, or to have been conjured up by philosophers, at a non-plus to account for the origin of evil." Wilson's *Archæological Dictionary*. Art. Devil.

It seems to me probable, that the Jews, in our Saviour's time, had no belief in the existence of such a being, for the following reasons: 1st. I understand it forms not a part of their creed at present. 2nd. The quotations adduced from Josephus and Philo, in the text above, are negative evidence of their belief only in dæmons. 3rd. It seems to be taken for granted, that the Jews must have imbibed *all* the notions of the Persian philosophy, although this opinion of a devil was contrary to the express declarations of their own prophets. Isaiah xlv. 7. Amos iii. 6. 4th. It seems to be taken for granted, that the expressions in the New Testament were occasioned by the general prevalence of such an opinion among the Jews; whereas, the arguments, which shew that the writers did not *encourage* such an opinion, and that their expressions *may* be differently understood, afford some evidence that such an opinion was *not*

posed to teach the existence of a devil. What I propose to do is, to select the *principal* passages upon which you found

then prevalent, and that their expressions were not then so understood. 5th. I cannot find that this opinion is stated to be entertained by any of the *particular sects* into which the Jews were at that time divided. Of the Sadducees, it is expressly said, that they believed neither angel nor spirit. The opinion of the Essenes has been stated in a former quotation. Respecting the Pharisees, Beausobre and L' Enfant state; "the holy scripture testifies that they believed the resurrection, as also the existence of *angels and spirits*. From the account Josephus gives of them, it seems probable that they had fetched their opinions concerning those matters not so much out of the sacred writings, as out of the philosophy of Pythagoras or Plato, since they believed a transmigration of the souls of good men in other bodies, which is a kind of resurrection." Introduction to the New Testament. Watson's Tracts, vol. 3, p. 188. I find not a word stated of their belief of a devil. Dr. Enfield, speaking of the Samaritans, and particularly of Simon Magus, who was a Samaritan, says, "according to the usual practice of the Asiatics at this time, he visited Egypt, and there, probably, became acquainted with the sublime mysteries taught in the Alexandrian school, and learned those theurgic or magical operations, by means of which it was believed that men might be delivered from the power of *evil demons*." Speaking of the dogmas of the Pharisees he says, "besides the soul of man, there are other spirits, or angels, both good and bad." Of the Essenes he states, "what was meant, in the oath administered to the noviciates, by 'guarding the names of the angels,' may be conjectured from the notion, which commonly prevailed in the East and in Egypt, concerning the power of *demons*, or angels, over the affairs of the world." Till he comes to treat

the doctrine, and shew you the inconsistency, even of *them*, with the *popular* opinion and with *each other*. I shall then

of the middle ages, I find no statement of the belief of the Jews in a devil, as the word now signifies. Hufield's History of Philosophy, vol. ii, p. 161, 180, 185. The quotations adduced by Mr. Simpson in his most judicious Essay upon the subject, p. 228, do not appear to me to substantiate the fact. That from Dr. Sykes does not bring the opinion home to *the Jews*. Hyde evidently refers solely to the religion of the *Persians*; as does also the ancient Universal History. I believe I am correct in saying that Lowth does not state the *Jews* to have believed this doctrine, but says, "that this opinion prevailed among the *Persians*, as early as the time of Cyrus, we may, I think, infer from this passage of Isaiah." If the Jews had been inclined to adopt the opinion, this express declaration of which Lowth is speaking from the Almighty himself, one would imagine must have prevented them; "I form the light and create darkness: I make peace and create evil: I the Lord do all these things." Isaiah xlv. 7. 6th. The belief in the existence of a *devil* appears to me of much more importance than the belief in the existence of *demons*. The latter may be considered as a mere question of speculative philosophy, and, as such, might be properly disregarded and passed over by our Saviour: but the former, involves in it the attributes of Deity, may be considered as a religious question, and, I am inclined to think, if the belief of it had been general at the time, would have come within the objects of our Saviour's mission. 7th. The prevalence of the opinion in subsequent ages may be well accounted for, after the introduction of the Gentiles into the Christian church, by their eagerness to procure converts by accommodating Christianity to the Platonic philosophy, and by the diffusion of the principles of the Manichæans.

present you with a few *other* passages, in which the same word occurs, and which, you will acknowledge, were never intended to teach the doctrine, but must be differently explained. This mode, with a very brief explanation of each passage, will I trust enable us to form a tolerably accurate idea of the scripture use of the terms Satan and Devil.

It is somewhat remarkable that, in the common English translation of the Old Testament, the word devil, in the singular number, is not to be found. Four times* we meet with it in the plural number devils. Two of these ought to have been translated *dæmons*, that being the word used. The other two sufficiently explain themselves, for they are both introduced in this connection, of the Jews *sacrificing* to devils. Now we know that they did not sacrifice to such an infernal being as the devil is now represented; the word therefore explains itself, things adverse to, opposed to, the One God. The Hebrew word *satan*, has by our translators been anglicised and retained.

* Levit. xii. 7. Deut. xxxii. 17. 2 Chron. xi. 15. Psalm cvi. 36.

I shall probably be expected to begin with the Mosaic account of the fall—and yet, I know not *why* I should, for the word *satan* never once occurs in the whole account. Will you take the account *literally*? Then only be *consistent* in the *literal* interpretation. Say that there grew a *tree*, whose *fruit* was capable of imparting a knowledge of good and evil. Say that God *walked* in the garden to seek for Adam, and that Adam called to *inform* the Deity of his hiding place. Say that it was a *serpent* which held the conversation with Eve, and tempted her. Dr. Adam Clarke, indeed, has, with great ingenuity and much labour, attempted to shew that the Hebrew word does not mean *serpent*, but a species of *ape*. Take which you will, only be it *literal*—and say that this animal “*was cursed by God above all cattle, and above every beast of the field,*” compelled to crawl upon the ground and *eat the dust*. But say not, that a *literal* interpretation tells you it was *the devil*, which crept into a serpent. Say only that this is an *inference* drawn by your own reason, or from some other expression, in some other place.

Philo, the learned Jew, tells you how *his nation* understood the account. He says, "It is an allegory expressive of what really happened, under *feigned images*, and the serpent is an emblem of vicious pleasure."

The term Satan is used fourteen times in the book of Job, and only twenty times in all the other books of the Old Testament; so that in this eastern fable, a poetical effusion, not improbably a drama, this great doctrine is more explicitly taught than in any other book, almost as much as in all the rest together. How then are we to understand the term as used by this author? The first chapter will furnish us with a key to the term in every other part of the book. "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also amongst them. And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan, Hast thou considered my servant Job, that there is none

like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil? Then Satan answered the Lord, and said, Doth Job fear God for nought? Hast thou not made a hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord." Job. i. 6—12.

Again I ask only for consistency, is this to be taken *literally*? Is it a meeting of the angels of heaven, in the presence of the great Jehovah at which the devil attended?—Then mark what follows. The devil has been going to and fro in the earth, and walking up and down in it. He comes, *unawed, unabashed*, into the presence of the Almighty! The great Jehovah condescends *to hold a conversation* with him, upon terms of the ut-

most familiarity ! With the most perfect *confidence*, he gives an account to God of what he has been doing. The Almighty points out a being to him as having *escaped his notice* ! He *begs of God*, to afflict this man ! God gives *him permission* to afflict him ! At a second interview he puts Job entirely into his power. “ Behold, he is thine, but save his life.”—And is this the omnipotent, infinitely malicious being, such as you represent the devil ? What ! Was it necessary that he should first go and *petition* the Almighty, before he could touch this man ? Was it not, to every intent and purpose, the act and deed of the *Almighty* that Job was afflicted ? In every sense of the word, was not the devil *his agent* ? And was it necessary to employ such an agent—an omnipotent agent to afflict a man ? Were not the *Sabæans*, who slew the servants, the *lightning*, which destroyed the cattle, the Chaldæans, who carried away the camels, and the hurricane, which blew down the house upon the children,—were not these *sufficient agents* of the Deity, sufficient *adversaries* to Job, without the employ-

ment of an omnipotent devil to execute them?

How much more consistent the explanation of this poetical drama, that "The sons of God" were the *righteous* and *holy men* who came to worship in the temple of the Lord, and that their wicked adversaries, their Satan, assembled with them, opposed them to the utmost of their power, and were permitted by God to be successful in their schemes of hostility, and their endeavours to ruin and overwhelm with afflictions the leader and pattern of the righteous? Job imputes the whole to God. "The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord."

There is scarcely any other passage in the Old Testament which I need cite as inculcating this opinion of the devil. Many of the passages containing the word will be noticed under the second head. If there be any other necessary to be now quoted, it is that of Zech. iii. 1. 2. "And he shewed me Joshua the high priest, standing before the angel of the Lord, and Satan standing at his right hand to resist

him. And the Lord said unto Satan, The Lord rebuke thee O Satan ; even the Lord that hath chosen Jerusalem rebuke thee." It will be merely necessary to remark, that this is a *prophecy* delivered in the days of Joshua, which was to be accomplished during his life. It was actually accomplished, and in the 5th chapter of the book of Ezra you have an account of it. Joshua began to build a house of God at Jerusalem, and the Satan who opposed him, and endeavoured to prevent it, was no other than a *ruler* in the neighbourhood, called Tatnai.

One more remark respecting the Old Testament, in the words of Mr. Simpson, and we have done. In all the passages in the Old Testament where the term Satan, with any of his *derivatives*, occurs, one only excepted,* it is either translated *adversary*, or the term Satan is retained, and adversary inserted in the margin. An evident proof of the sense in which our translators understood the original.

I now proceed to the consideration of some of the principal passages in the New

* 1 Chron. xxi. 1.

Testament. That which first, in order and in importance, presents itself to us, is the temptation of our Saviour.

“Then was Jesus led up of the spirit into the wilderness, to be tempted of the devil.

“And when he had fasted forty days and forty nights, he was afterward an hungred.

“And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

“But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

“Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

“And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

“Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

“ Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them :

“ And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

“ Then saith Jesus unto him, Get thee hence, Satan : for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

“ Then the devil leaveth him, and behold, angels came and ministered unto him.”

If this account is to be taken literally, the following facts attended it. Jesus was led, by the spirit, into the wilderness, on *purpose* to be tempted by the devil. He had fasted forty days, *when he began to feel hungry*. He *knew* the devil as soon as he appeared to him. The devil took him up through the air, or else walked with him through the city of Jerusalem, to a pinnacle of the temple. He next accompanied him to a high mountain, where he could see *all the kingdoms*

of the world; a thing naturally impossible! And then the devil, *knowing* he was speaking to the Son of God, who was aware who *he* was, had the *presumption* to ask, that he would fall down and worship *him*, instead of God the Father! Upon the supposition that all these inconsistencies still gain credit, I add one more, that if Jesus Christ were a deity, *this was no temptation at all*, for he knew him from the first, it required no *effort to resist him*, and nothing was to be *gained*, but every thing *lost* by obeying him!

Contrast with this interpretation the following, which, the very expression of being led *by the spirit*, seems at once to denote. As soon as Jesus had received, from God, all the miraculous powers conferred upon him at his baptism, his mind was occupied with the thought, how he might be able to use these powers. *Worldly thoughts* first arose, *worldly objects* presented themselves to his view. *This adversary* to divine things, *this Satan*, suggested to him the use of his miraculous powers. How he might gratify

his palate, by *speaking* only to the stones ; how he might command universal admiration and obedience, by publicly *throwing* himself from the temple ; how he might gain universal dominion, by the *corrupt use* of his power. “ But no ! it were far better to use them in the service of Almighty God.” Thus reasoned our Saviour. Thus did he resist temptation. Thus did he triumph.

“ I beheld Satan” says Jesus, “ falling like lightning from heaven.” The preceding and succeeding verses will explain our Saviour’s meaning. The seventy disciples, who had been sent out by Jesus, were just returned, and in exultation informed Jesus, that the very dæmons, the possessed persons, were subject to them. What had this to do with the information of Jesus, that he saw Satan fall from heaven ? Besides, it is evident that he is speaking of *that very time*, of the effects of his and of their *mission*. For he adds, “ Behold, I give unto you power, to tread on serpents and scorpions, and over all the power of the enemy.” Your interpretation, too, is giving a *locality* to

heaven, and making the devil *fall down*, as from an earthly precipice ! How much more agreeable to reason, and consistent with the context, to interpret this Satan, as the adversaries of the Christian cause !!

We are told, that the devil put it into the heart of Judas to betray Jesus, and that Satan entered into him. Is this literal ? How is it then, that this very *same act* is ascribed to *Judas* himself, and elsewhere is positively asserted to have been done by the determinate counsel and *foreknowledge of God* ? In this case, it must be allowed that the devil was only an *agent* of the Deity. And would not Judas's own *evil passions* have answered just as well ? Surely it comports better with all our ideas of God, that these *adverse, antichristian passions* were the devil that took possession of him.

Similar to this are those expressions in the Acts, “ Why hath Satan filled thy heart ? ” “ Thou child of the devil. ” “ From the power of Satan unto God ; ” with many other such expressions. Paul says, “ There was given me a thorn in the flesh, *the messenger of Satan.* ” Now as

this word is not in the genitive case, the literal translation is "*an angel Satan.*" This thorn in the flesh was, probably, a paralytic seizure, or some bodily infirmity, and this was the "angel Satan," the *adverse messenger*.

We are told that our adversary, the devil, "walketh about as a roaring lion seeking whom he may devour." You will not, you cannot, contend that this is to be taken literally. The expression *devour* you will at once maintain to be figurative. The epithet *roaring* you will also assert to be inapplicable, as giving a signal of his approach, and representing the loud and tumultuous manner in which his schemes are executed. And does his "walking about upon the earth," suit your ideas of his *ubiquity*, his *entrance* into the *heart*, his being *perpetually* with every individual tempting him to sin? In the succeeding verse it is added, "Whom resist, steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world."

Now it is perfectly natural, that all this advice and warning should be given to

Christians by the apostle, in reference to *the calumnious adversaries* with whom they were surrounded, who were indeed a "roaring *lion* seeking to devour them," with *fire* and *sword* and *tumultuous persecution*.

But we read in Jude, and in a similar passage in Peter, that "The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day." Is this the devil and are these his angels, so dreadfully formidable to human beings? Is this the "*roaring lion*," walking about the earth, this the *omnipresent* being *perpetually* whispering evil into the human heart? What! bound in everlasting chains! This the "prince of the power of the air?" Confined in perpetual darkness? You must be conscious that this passage, so interpreted, *contradicts* every idea of the devil you have been contending for. I cannot enter into a critical explanation of every passage. I will refer you to Simpson's Essay on the words Satan and Devil, where the subject is tho-

roughly investigated. Suffice it now to say that it refers to human beings and the punishment temporal. It relates to the journey of the Israelites through the wilderness, to their rebellion and their subsequent punishment.

One expression more in Revelations, "That old serpent, called the Devil and Satan, who deceiveth the whole world, was cast out into the earth." This expression is not a little singular, if it is to be understood literally; he was cast out into the earth, where, according to your idea, he has been exercising almost sovereign dominion,* and yet, according to

* Jude, verses 5 and 6. "I will therefore put you in remembrance, though ye once knew this, how that the Lord having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the messengers, who watched not duly over their principality, but deserted their proper station, he hath reserved until the judgment of the great day, in the chains of death under darkness."

Ἀγγέλους, messengers; to spy out the land. See Num. xiii. 1, 2, 16, 17.

Τηρησαντας, observed, attended, watched. See 1 John, v. 8. Rev. i. 3, xii. 7, 9.

αρχην, principality. See Ephes. i. 21. Col. i. 16, ii. 10. These messengers were all rulers. See Num. xiii. 2.

οικητηριον, station. Schleusner 3.

δεσμοις αιδιοις, the chains of Hades. The state of the dead

the former passage, is kept down in everlasting chains under darkness. The language, as in all prophecies, is exceedingly hyperbolic. The prophecy relates to the contests between the Christian religion and all the *adverse powers of this world*, its perfect success, and *their* complete overthrow.

I must now very briefly mention one or two other passages where these words occur, which you will say, must be differently construed.

1 Sam. xxix. 4. "The princes of the Philistines said, Let not (David) go down with us to battle, lest he be *a Satan* to us."

1 Kings xi. 14. "And Jehovah stirred up *Satan* unto Solomon, Hadad the Edomite."

supposed to be the regions below the earth. See Simpson's Essay on Satan, Beausobre and L' Enfant in loc. The Improved Version in loc. Barker's Inquiry, and Leigh's Critica Sacra.

It may be well to mention here a tradition which will serve to elucidate Jude, verse 9, respecting Michael the archangel and the devil. "Among the Talmudists there is something like the relics of such a matter, namely, of Michael and the *angel of death* disputing or discoursing about fetching away the soul of Moses." Lightfoot's Works, vol. i. p. 358 and 1006. This messenger of death, therefore, is called the devil or adversary.

23. "And God stirred up *another Satan*, Rezon, the son of Elladah."

25. "He was Satan to Israel all the days of Solomon."

Numb. xxii. 22. "And God's anger was kindled against Balaam, because he went, and *the angel of Jehovah* stood in the way *a Satan* against him."

32. "And the *angel of Jehovah* said unto him, Behold I went out to be a Satan to thee." These two passages afford evidence, *almost to demonstration*, of the meaning of the term Satan. The angel of Jehovah is Satan !

1 Cor. v. 5. "Deliver such a one to Satan, for the destruction of the *flesh*, that the *spirit may be saved* in the day of the Lord Jesus." Delivered to Satan to save his spirit !

1 Tim. i. 20. "Hymeneus and Alexander, whom *I* have delivered to Satan, *that they may be taught not to blaspheme*." Delivered to Satan to be taught not to blaspheme !

Matt. xvi. 23. "Jesus rebuked Peter and said, Get thee behind me, *Satan*."

What could our Saviour mean by calling Peter Satan ?

John vi. 70. . " Jesus answered, Have I not chosen you twelve, and yet one of you is *a devil* ?" It is not here said that this being entered Judas, but that Judas himself was the devil.

1 Tim. iii. 11. " In like manner the *women* must not be *devils*."

2 Tim. iii. 3. " In the last days, *men* will be *devils*."

Titus ii. 3. " That the *aged women*, in like manner, be not *devils*."

Suffer me now, before I conclude, to call your attention to a few brief remarks.

1st. The belief in a devil does not constitute a *fundamental* article in the Christian religion. Whatever *inferences* you may be inclined to draw from particular passages, you must allow, that it is never said, that a disciple of Jesus ought to believe in the existence of an omnipotent, infinitely malicious being ; much less that this belief is necessary to salvation. You must allow, that it stands on *very different grounds* from the representations given

of the glorious attributes and perfections of the Deity. And yet what a clamour is frequently excited against a person who disbelieves it. What ! Not believe in the devil ! This is very little better,—nay, I know not whether it be not worse, than at once to avow yourself an atheist ! He believes neither God nor devil, is the climax of infidelity and of profligacy.

2nd. If, in our perusal of the scriptures, we should occasionally meet with a passage which we cannot *clearly explain* or *thoroughly understand*, no inference ought to be drawn from that passage, either *contradictory* to reason or *inconsistent* with the general tenour of the scriptures. It is an observation, which I shall perhaps have occasion to repeat in the course of these lectures, that we must take the scriptures as a whole, judge of their *general* sense and meaning, endeavour to *reconcile particular* passages with the *general* sense, and if we are unable to reconcile any, at once to acknowledge, that we do not understand the passage, but *never* to found upon it any *important doctrine*.

3rd. It was perfectly consistent with the object of the mission of our Saviour Jesus Christ, that he should adopt the common language of the country, on all subjects which did not constitute *the main objects* of his mission. Our Saviour was not sent to teach *philosophy*. And if he had spent his time in laborious exertions to prove that the sun did not rise and set, we should have thought his time *comparatively* ill occupied. Just so with regard to the dæmonology of the Jews, (for of a devil, as now believed, it does not appear that they had any idea); it was not a part of the office of Jesus to controvert it. But with the utmost propriety he adopted the phraseology of the times, as best conveying his ideas to the minds of his hearers.

4th. All the passages, in which the words satan or devil occur, will bear, and almost all require, the construction and interpretation of adversary. To use the words of Mr. Simpson, a satan, a devil, is an adversary, something *adverse*, whether it relate to a *person* or to a *thing* inanimate. You cannot adduce a passage to which this interpretation will not apply.

To many you must give it. An adversary in *general*,—an adversary to the *evil* purposes of men,—to the *good* purposes of men,—to the *friends* of Christianity, or righteous sons of God,—to *bodily health*,—to *mental* sanity,—to the *Christian religion*,—to *piety and virtue* in general. An adversary, or something adverse, it always means.

5th. Amongst all the passages, adduced in favour of the popular opinion of the devil, there is scarcely one which does not *contradict some part* of that received opinion. Indeed, I do not know that there is one; as the quotations I have brought forward to night may probably tend to shew. Which interpretation then, Christians, will you prefer? One which is *consistent* throughout, which will apply to every passage, or one which is *contradicted* by many passages, which will apply scarcely to *two* absolutely alike, but requires some alteration almost every time it is introduced.

6th. Nearly every *office*, which is usually ascribed to the devil, is, in some part of the scriptures, ascribed either to *God*

or to *angels*. The devil is said to *tempt* men. So is God, in various places. The devil is said to produce *temporal calamities*. So is God, in numerous instances. *Bodily* disorders are imputed to the devil. God is frequently said to be their author. The *wicked dispositions* and conduct of men are imputed to the devil. God is often said to harden their hearts. The devil is said to have put into the heart, what God is also said to have done. God is said to deceive men and prophets into vicious conduct. God is even said to second and promote the deceit of Satan. 2 Thess. ii. 8—12. “And for this cause, God shall send them strong delusion, that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness.”

7th. The charge, that a disbelief in the doctrine of a devil is *unfavourable to virtue*, is most unjust.* What! does virtue

* “If the devil doth not tempt us, this is no encouragement to us to sin. 'Tis no reason why we should be less vigilant and careful, from whencesoever our temptations arise; 'tis certain we have a sufficient number of them.

depend upon the belief of a devil? Can-
not a man discharge the *duties he owes to*
his neighbour, can he not *worship God*,
can he not practise the duties he owes to

“ If the devil doth not tempt-us, this may be a comfort to those, who are ready to run into despair, upon account of his temptations. Wrong notions in religion, if they have not really led men into sin, have occasioned great dejection and sorrow to many very pious persons; they have imagined the devil so very busy with them, that they have not dared to trust to the mercy of God, which is undoubtedly exceedingly dishonourable to the kind and compassionate Father of the universe, as well as tormenting to themselves. Salvation is not in the power of the devil to hinder, but is in the hands of God to bestow, who is very ready to grant it to the sincerely penitent and reformed, and he will, to this purpose, afford them all the help that can be reasonably expected from a tender and affectionate parent.

“ If the account we have given of the devil be just, then all notions of witchcraft, or of being possessed by the devil, are vain and groundless. 'Tis all deceit and imposition upon the weakness and credulity of mankind. For shame! let us entertain more honourable sentiments of the moral government of God; let us think ourselves safe under the protection of his Providence, safe from the malice both of devils and wicked men. Let us learn not to disturb ourselves with any vain, superstitious fears of the devil, or of evil spirits. We are not subject to any malicious powerful beings; the Lord God omnipotent only reigns, whose tender mercies are over all his works. This consideration should fill us with ease and tranquillity; otherwise we do not give God the honor that is due to him; we do not repose that confidence in his Providence, which his wisdom and goodness justly require from us.” *Dixon's Sovereignty of the Divine Administration*, p. 21, 55.

himself, without believing that the devil is always at his elbow, to prompt, to deceive, to seduce him? Must we be indebted to an infinitely *malignant* being, for whatever *good* there is within us? How absurd the idea!

Finally. The system, in favour of which I have now been arguing, appears to me to present the strongest possible *incentives to piety, religion and virtue*. Because it rests the whole *responsibility upon yourselves*. We warn thee, Christian; *not* to ascribe thy *crimes* to the *influence* of an infinitely *malignant*, irresistible, omnipotent being, because we tell thee, no such being exists in the universe of God. Impute not thy *sins to another*; impute them to the *perversity* and *wilful depravity* of thine own heart. Expect not that the plea will avail thee before the bar of thy God, “*I could not resist the temptation, for the tempter was all-powerful.*” Thy *ill-regulated mind* caused the failure. The vice is in *thyself*. Thou didst not *cultivate* the better, the higher parts of thy nature. Thou didst not listen to the

voices of thy *reason and judgment*, but hast suffered thy *meaner passions* to gain the ascendancy.

Go to, now.—No excuse will avail thee. Thou hadst it in thy *power* to have resisted. But thou hast *neglected* the opportunity. In thine own self must thou atone for thine own delinquency, thine own sins. God is One. He alone is Self-existent. None can controul his operations. None can counteract his power, his mercy.

—He reigns alone: let no inferior creature
Usurp the throne of the Supreme Creator.
Let heaven's high arches echo with his name,
And the wide peopled earth his praise proclaim:
With silent duty, meekly bend before him,
And *deep* within your inmost hearts adore him.



LECTURE IV.

THE DISTINCT EXISTENCE AND PERSONALITY OF THE HOLY SPIRIT.

I shall not offer any excuse, for occupying a few pages of each lecture, in an endeavour to counteract any unfair conclusions which have been drawn from the preceding. This will indeed be expected, when it is known, that such unjust inferences have been extensively circulated.

I little thought that the sentiments, advanced in our last lecture, would have been deemed so obnoxious, as I have had reason to believe they are considered. For instance, I little thought that I should be stigmatized as an encourager of *every species of vice*. I did expect,

that *common candour* would have induced those who heard me to pay *some* attention to the two last reflections. In the last I explicitly stated, that the opinions I had been advancing were, in my estimation, *decidedly favourable to piety and virtue*. I stated the reason, *because they left a man no excuse for his crimes*. He could not ascribe his sins to the irresistible influence of an infinitely malicious being, who had access to his heart, and was able to attack him, *at a time*, and *in a mode*, when the least opposition could be expected, and *success* might be deemed almost absolutely sure. I stated, in positive terms, a belief that every man was *responsible for his own crimes*; that he could not by any *chicanery* impute them to another, and that *in himself* he must *atone* for them,—*he* and no other must suffer the punishment.

And yet, Christians, I am told, that if there be not a devil to punish human beings, every species of crime is encouraged! Is there not *a God* to punish? Is it not *God*, whom thou, O sinner, hast offended? Is it absolutely necessary, in the divine

administration, that a being should exist, first to *allure*, almost *compel*, mortals to sin, and then that this same being should necessarily be the *punisher* for obedience to his mandates? Is it not God, *even in your estimation*, who punishes? So it is in ours. Most solemnly do I believe, that *every sin* committed, will receive a *proportionate* degree of punishment. As an act of candour, then, *I ask*, as an act of justice, *I demand*, that you will *contradict the assertion that we encourage vice*.

Further, As little did I expect to be charged with preaching *something new*. I can give no other answer to this charge than to assure you, that I solemnly believe, that the Christian system, *as understood and explained by Unitarians*, was the system, believed and preached *by Christ and his apostles*; and that if I did *not* so believe, I would from my soul discard it.

Again, It may be said, 'The doctrines are all probably true; indeed, *I believe them to be true*, but it were as well to *conceal* them, not to *publish* them to the

ears of the common people.' Indeed? *I have not so learnt Jesus.* My religion teaches me that the gospel was *preached to the poor*, and that what had been *whispered* in the ear should be *proclaimed on the house tops*. I find that *Jesus and his apostles* pursued one *direct* course, in opposition to long-established opinions, *and regardless and fearless of consequences, leaving them to God.* If what we preach be *not* Christianity, it will, it *must* fall to the ground, before the all-dazzling blaze of truth; *if it be*, in God's name, let no Christian minister hide it from those whom he professes to instruct. *Let him remember his responsibility to Almighty God.*

One more observation I feel myself called upon to make. I have hitherto advanced nothing without *some argument*, whether it has been more or less solid, *you* must judge. I have a right to expect, *you* have a right to expect, that *by argument* the opinions should be *refuted*. *I ask you not* to adopt my opinions from my mere assertion. Has any other *a right* to insist upon your adopting his

opinions, from his assertions? Is this treating you as reasonable and accountable beings? I warned you in my first lecture, (though perhaps the warning was needless, for you were fully acquainted with the fact,) that *hard names, opprobrious epithets*, were lavished upon us. That we were called Deists, Infidels, Atheists, Sadducees, Blasphemers! Such names were heaped abundantly upon *our blessed Saviour*. But, Christians, *hard names* are but a bad substitute for *solid argument*. They make but a poor apology for *rational evidence*, and are generally pretty clear demonstrations of a *weak cause*. Indeed they usually defeat their own designed end. And, (to say nothing of the absence of a *Christian spirit*, which they betray,) it would be much *wiser* for those who adopt them *even to accomplish their own object*, to abstain from their use.

I repeat an observation made on the last evening, That, as I trust and believe; that I meet you in a true *Christian spirit*; so I hope *you* meet me with the same; if not, *your time is ill spent*, and it would

be much better if it were *otherwise* employed. You remember that I shall speak *plainly*, as I wish others to do. But let the *persons* of men, whatever, be their *opinions*, be free from every opprobrious epithet. I address myself as "to men of understanding, *judge* ye what I say."

In the three Lectures which have already been delivered, we have endeavoured to establish that grand fundamental truth of Christianity, *the existence of one uncaused, all-creating Mind*. I have assigned our reasons for disbelieving the existence of an omnipotent, infinitely *malicious*, *being opposed* to God. And I have considered the arguments adduced, *collectively*, as teaching a trinity of persons in the unity of the Godhead, with the best explanations which have been attempted of this mystery. We are next to proceed to the *separate* consideration, of the *persons* composing the Trinity. It might have been expected that the *second* person, God the Son, should have preceded an inquiry into the *third*, God the Holy Ghost. But as most of the succeeding Lectures will have a reference to the di-

vine mission of *Jesus*, I thought it better, that our attention should be first directed to the inquiry, of which I gave notice at our last meeting, namely, the *Personality of the Holy Ghost*, and its distinction from God the Father.

The question, I hope, will be clearly understood ; *Is the Holy Ghost something distinct from the energy of God the Father,—and is it a person ?*

It would have been well that the word *Ghost* had not been used, because it is purely English. It is the term *Spirit* every where, *without exception*, used in the original. However I have no further objection to the word *Ghost*, only that it is often accompanied by very strange and *absurd* ideas, and has a tendency to create *confusion* upon the subject. It will next, perhaps, be asserted, that we do not *believe* in the Holy Spirit, to which *Jesus* and his apostles so frequently laid claim. Is it necessary solemnly to assure you that we *do* believe it, and that it is precisely for this reason that we cannot consider it as a *person*, or *being distinct* from God the Father. ‘ What then do you

understand and mean by it?' I answer, That it was the *energy*, the *power*, the *spirit* of God *imparted* to Jesus Christ and his apostles, *manifested* by their performance of miracles.—A divine *energy*, infused into man, was the *cause*, divine *operations*, namely, a controul of the laws of nature, the *effect**.—Carry this idea with you throughout, and, I am much mistaken if, every passage, in which the

* I am happy to find that this definition of the Holy Spirit, so fully accords with one recently given by a respectable clergyman of this place, who distinctly calls it, a "Divine energy or operation."—The Divine Person and Character of Jesus Christ defended. By the Rev. J. Clowes, M. A., Rector of Saint John's, Manchester; and late Fellow of Trinity College, Cambridge.

As this Essay has been published since the Second Number of these Lectures was sent to the press, which contains explanations of the Trinity, the introduction of this worthy and aged clergyman's opinion of the subject, into this note will at least be excused.

"I shall begin with what you call the doctrine of the *Tripersonality*, or *Trinity* of Father, Son, and Holy Ghost, on which occasion, I must first caution you against confounding the terms, *Tripersonality* and *Trinity*, as if they meant one and the same thing. For *Tripersonality* is a term involving in it the idea of *three distinct persons* in the Godhead,† whereas *Trinity* is a

† Is not this exactly the statement of the Athanasian Creed, and of the Litany?

words are introduced, may not be satisfactorily explained.

Will it now be asked, 'If, then, it be the divine energy, why is it not to be wor-

ship involving in it no such idea; but only the idea of three distinct *principles* or *characters*. Now if to the term *person*, when applied to the Deity, be annexed the same idea, as when applied to man, I contend, that the doctrine of *three persons*, or of a *trinity of persons* in the Unity of the Godhead, has no ground whatever to stand upon in the sacred scriptures, at the same time that it is utterly repugnant to the common sense and reason of mankind, and besides, has a dangerous tendency to introduce into the minds of men, a dreadful confusion and perplexity of ideas respecting the proper object of their worship and adoration!! Nor do I stand single in this opinion, since it is well known, that the primitive churches, from the time of the apostles down to the Council of Nice, during the three first centuries, never maintained the doctrine of the Trinity under any such idea of tripersonality, and that some of the Greek fathers were offended at the Latin churches for adopting it."

The worthy Rector afterwards alludes to the explanations of those who understand "the word *persons* in a more lax sense, as signifying only different *characters* or *modes* of existence and operation in One God, in relation to his creatures, and not as three distinct and separate substances." He then adds, "To this idea, then, of the word *person*, I am willing to subscribe, and would accordingly maintain, that the whole of the Divine Trinity, called Father, Son, and Holy Ghost, is to be found in the glorified or divine humanity of the Lord God and Saviour Jesus Christ, the Father being his hidden *unmanifested essence*, the Son, his visible or *manifested existence*, and the Holy Ghost, his divine energy or operation"! P. 59—62.

shipped?' I ask in return, 'Why do you not worship the *providence*, the *wisdom*, the *holiness* of God?' In *no other* instance do you worship the *attribute*, or *quality*, but the *being* in whom it resides. And in *every other* case, you would say it would be *absurd* so to do.

In the consideration of this subject, we have but one common ground, viz. *the Scriptures interpreted, by common sense and reason*, and by a comparison of one passage with others, in which the same, or similar, terms are introduced. If you tell me that you *discard* human reason as having nothing to do with it, it is evident that we have no *common principle*, upon which to proceed. You adduce a passage and tell me—'Here it is',—I acknowledge—it is there; *and I believe it too*. But I do not understand it *exactly* in *your* way. Let us coolly consider what it means.' If, in reply, you tell me,—'No,—*my* way is right, and *your's* is wrong: it is so, *because* it is so; carnal reason is not to be consulted,'—it is evident that our discussion must *terminate*.

But much as you may abuse reason, I

think you must acknowledge, *that you cannot understand one single text without it.* You cannot *be a Christian*, without having your *reason* convinced that Jesus Christ was sent of God. To reason, did our Saviour and his apostles *always appeal.* Reason must be the first and last criterion, of the truths of any pretensions to revelation, *and the subject matter of that revelation.* It was given by God, for such noble purposes: and no subsequent revelation from God can *contradict it, for God cannot contradict himself.*

This subject of the Holy Spirit will necessarily occupy us two lectures. The arrangement, I propose, is the following.

1st. To consider the arguments adduced to shew that the Holy Spirit is something distinct from the energy of God the Father, or from the effects of that energy imparted to human beings.

2nd. The arguments upon which is founded the opinion of its personality. And,

3rd. A series of arguments to shew that it is simply, the divine *energy, spirit, breath, or power*; or the *effects* of this

energy. The last division, containing ~~our~~ arguments, will be reserved till the next Lecture. The first, and second, containing your arguments, I intend to go through this evening.

It cannot be expected that, in a *public Lecture*, a dry, critical examination should be entered into, of every passage. My object is this, to take the passages, from which you *infer* that the Holy Spirit is a third person in the Godhead; (for after all you must acknowledge that it is *only an inference*, deduced by *human reason*. *It is never said, that there is a Trinity in Unity*, that there are *three persons in one God*, and that the Holy Ghost is *the third person in the Godhead*; but you *infer it* from some passages,) I then propose to shew the *fallacy of these inferences*, by adducing other passages, in which the same expression is used, when *you yourselves* would say, *such an inference is absurd*. If I should be able to shew that there is scarcely *a single passage*, from which you infer the doctrine, wherein the phrases used are not applied to *other things*, in which you *will positively deny*

your own inferences, you will, in candour, acknowledge, that it is not upon *very slight grounds* that we refuse to admit *your inferences*. That you may not accuse me of any unfairness or partiality, I shall quote the arguments adduced by Dr. Barrow, of whom it has been justly said, that he almost exhausted every subject of which he treated. He begins with asserting that the Holy Spirit is in some sense truly distinct from the Father. And his

1st Argument is, "Because he is called the spirit of the Father." Compare this expression with the following passages. Jesus "sighed deeply in *his* spirit, and said, Why doth this generation seek after a sign?" Do you draw any inference from this expression, that the *spirit* of Jesus was something *distinct* from Jesus himself? "Now while Paul waited for them at Athens, *his spirit* was stirred in him, when he saw the city wholly given to idolatry." Do you infer that it was *not* Paul who was *stirred* with indignation? "Father into thy hands," said our blessed Saviour, "I commend *my spirit*." Do you adduce the inference, that he was commending some-

thing distinct from himself? I ask only for consistency. If you deny that the inference ought to be drawn in *every other case*, allow us the right to refuse to *except your exception*.

2nd. "The Holy Spirit is said to proceed from the Father; he is therefore another from him." This argument seems to take for granted the personality, which, yet, is *unproved*. If not, it is only upon a par with the following expressions: * "Out of them shall *proceed* thanksgiving." "Government shall *proceed* from the midst of them." "Their dignity shall *proceed* of themselves." "Out of the heart *proceed* evil thoughts." "Let no corrupt communication *proceed* out of your mouth." "Wickedness *proceedeth* from the wicked." All these expressions are used in the scriptures; and I ask, whether, of each of these, it may not, with *equal propriety*, be said, that it is a being *distinct* from the man, as to say, that the spirit or breath is a being *distinct* from the Father, because it *proceedeth* from him?

* Jer. xxx. 19, 21. Hab. i. 7. Matt. xv. 19. Mark vii. 21. Ephes. iv. 29. 1 Sam. xxiv. 13.

3rd, "It is also said to be *sent, given* by the Father." In the following passages, these words are similarly used. "I will *send* my fear before thee." (Ex. xxiii. 27.) "And I will *send* my anger upon thee." (Ezek. vii. 3.) "God shall *send* forth his mercy and truth." (Psalm lvii. 3.) From these expressions, who ever thinks of making distinct beings of Fear and Anger, Mercy and Truth? I will *send* my *spirit* is an expression precisely similar. "My *peace* I *give* unto you," says our Saviour. Does any one suppose some distinct essence or being came out from Jesus to his disciples?

The 4th proof "that he appeared in a bodily form," will be considered under the next head, of Personality.

The 5th proof is, that "the Holy Spirit is our advocate with God, crying in our hearts and interceding with the Father for us." This argument would perhaps have been better introduced amongst the proofs of *personality*. Under that head therefore we shall probably be called to *revert* to it, but I would here just introduce one or two remarks. The English word Advo-

cate, I believe, occurs but once in the New Testament, and then it is applied to Jesus Christ. It is, however, in the original, the same word which, in other places, is translated Comforter, and is applied to the Holy Spirit. "Thy rod and thy staff," says the Psalmist, "they comfort me." Here a rod and a staff are comforters; but no one hence supposes that they are persons.*

* On the term Comforter, used by John in chap. xv. 26, the following remarks occur in the Monthly Repository. "We learn from the context, that our Lord had just before informed his disciples that he should be betrayed by one of them, and delivered into the hands of his enemies, who would put him to death. On this account sorrow had filled their hearts; to prepare them for, and to support them under, that trying scene he delivers to them the consolatory discourse contained in this and the two following chapters, in which he assures them of the most solid support and consolation from the comforter whom he would send unto them in his name. The word *παρακλητος*, rendered, Comforter, is applied to the Holy Spirit in connection with this promise, but in no other instance is it applied to the Holy Spirit in the New Testament. The word occurs only in one other passage, 1 John, ii. 1., where it is applied to Jesus Christ and is rendered an advocate. The circumstance of the Spirit being *another* advocate to the apostles in the room of Jesus, confines the promise of the Spirit in this connection, and under this view, *exclusively to them*, to whom alone that promise could apply, because they only were the companions of his life and ministry:

With respect to making intercession, I believe that the only passage, where this is supposed to be stated, as the office of the Holy Spirit, is Rom. viii. 26, 27, "but the Spirit *itself* maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts, knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." I am inclined to think, that, if this passage be

"a little while I have been with you, I have been your advocate, I have guided, instructed and defended you, and now I go to him that sent me, and ye shall see me no more; but the advocate I will send to you in my stead shall abide with you for ever—of his instruction, support and consolation, you shall never be deprived."

There is one other observation necessary to be made on this passage, that is, on the reason why it is said, the world cannot *receive* the Holy Spirit, a reason which would be universal in its application, and preclude the possibility of its reception. The word λαμβανω, rendered *receive*, signifies *to take by force, to apprehend, seize*. See Matt. xxi. 35, 39. Mark xii. 3, 8. Luke ix. 39, 1 Cor. x. 13. It is as if Jesus had said, "I shall be seized and crucified and slain, but the comforter, the spirit of truth, whom the Father will send in my name, cannot be taken from you, *the world cannot seize it*," and the reason why they cannot *seize* it is forcible and pertinent, because to them it would be invisible and unknown, "because it seeth it not, neither knoweth it, but ye know it, for it dwelleth or abideth with you, and shall be in you." Monthly Repository, vol. ii. p. 83.

accurately examined, it will be found not to allude to the operations of the *divine* Spirit, or the *miraculous powers*, the primitive Christians possessed, but to *their own spiritual desires* and exertions. It may then be thus paraphrased, ‘ Our spiritual desires come in aid of our bodily weakness: for we know not what we should pray for as we ought, but our inward spiritual desires intercede for us, though we cannot express them in appropriate language. He, that searcheth the heart, knoweth the desires of our spirit, that, agreeably to the will of God, it pleadeth in behalf of the holy.’ But suppose it to mean the Divine Spirit, that the apostle did not intend to convey the idea that it was a distinct being, but merely the miraculous powers the Christians possessed is evident from an expression which he uses a little before; “ the Spirit *itself* beareth witness with *our* spirit.” Now I think, for consistency’s sake, you must allow, that if, by the *Spirit of God*, he meant a *distinct* being, by *the spirit of man*, he must also have meant a being distinct from the man, for they both equally bear witness.

Let us just revert to these arguments, and see how much they prove. Only do not say that, *in one instance the words must be figurative and in another they must be literal, just as best suits the system you have adopted.* Upon fair reasoning then on scripture grounds, if your arguments prove the Spirit of God to be a being distinct from God, from precisely similar premises we may draw the following inferences, that the Spirit of Jesus was *a being distinct* from Jesus, the Spirit of Paul, *a being distinct* from Paul, and the spirit of every man, *distinct* from the man himself. They will prove, *thanksgivings, dignity, evil thoughts, corrupt communication and wickedness* to be *distinct* beings. And they will prove the same of *fear and anger, mercy, truth and peace!* Now this is only acting consistently, and carrying the argument to its proper extent. It appears clearly to shew, in what *sense* the scripture writers use those words from which you *infer a separate existence.*

I now proceed to those arguments which are considered proofs of the per-

sonality of the Holy Spirit. 1st. "It may be *inferred* from the *distinction* which has been shewn to exist between the Father and the Holy Spirit." As the *distinction* between the *Holy Spirit* and the *agency of the Father* has *not* been proved, this argument of course fails.

2nd. "It is collected from the very name of Spirit." From this *very name* I should draw precisely the *opposite* inference ; that *because* it is a *spirit*, it is not a substance or *person*. But upon this I shall enlarge a little under the next head, when we come to the arguments against the personality.

3rd. "The scriptures, speaking of the Holy Spirit, use the article agreeing to a person." "When *he* shall come, the spirit of truth, &c." This is so common a practice, in *every* nation and *every* language, that I much wonder it should be urged with such apparent triumph. Even in *our own* language, which is not thought to be particularly florid, we are continually using this figure. When speaking of the sun, we frequently say, "*he* shines;" and of the moon, that "*she* withdraws *her*

light;" of mercy, that "*she* resides in the heart;" and of time, that "*he* spareth no man." It is needless to observe, how much more the *Eastern* style of speaking and writing *abounded* with this figure, or how frequently it is to be met with in the Old and New Testaments. The instances of it are so numerous that I scarcely know which to select; one, however, will serve my present purpose, to shew to what extent this mode of reasoning will carry us. It is a very singular expression, and I mean, by arguing upon it *as you argue* upon other passages, to shew how far these *inferences* will lead us, when carried to their full extent.

In his Epistle to the Galatians, iii. 8, Paul makes the following assertion, "And the scripture, *foreseeing* that God would justify the heathen through faith, *preached, before the gospel*, unto Abraham, saying, In thee shall all nations be blessed." — Upon this passage I reason thus:—'the scripture must be something distinct from God. But the scripture *foreseeth*; as it is the property of *God alone* to foresee, it *must* follow of course, that the scripture

is God. But it is further added, that *the scripture preached.* As nothing could preach that was not a person, the scripture *must be a person.* To shew the mystical union of this person with the Father, the apostle, writing under immediate inspiration, asserts that the scripture preached unto Abraham, *before the gospel*; that is, *before there was a word of scripture written*, which did not take place till long after Abraham's death. He must therefore have pre-existed in intimate union with the Father. And, as it is asserted, that "all scripture is given *by inspiration*," that is, by the *Holy Spirit*, he must have been *given* or *sent* by the Holy Spirit, and therefore must be inferior to him. Consequently, there is one God in four persons, the Father, the Son, the Holy Spirit, and the Scriptures!!

Now, my friends, how will you answer this? Will you tell me that this is *irrational and contradictory*, for that nothing could preach before it existed? *That it is only a personification, a mere figure of speech, in constant use?* Remember, that in such an answer, you are making a pretty

ample use of *carnal* reason ; that is precisely what we assert of the third person of the Godhead ; and that if you will not carry your reasoning quite so far, *we are only consistent in going to the full length, of the argument.* But I proceed to a second proof,—

That personal offices are attributed to the Holy Spirit.—

1st, Of a master—"He shall teach you." I subjoin the three following passages :—
 "Multitude of *years* should *teach* wisdom." (Job. xxxii. 7.) "Speak to the earth and it shall *teach* thee." (Job xii. 8.)
 "Doth not even nature itself teach you?" (1 Cor. xi. xiv.)

2nd, Of a leader or guide :—"He shall lead you into all truths." I select the following passages :—"The *pillar* of the *cloud* to *lead* them." (Neh. ix. 19.) "When thou goest *it* shall *lead* thee." (Prov. vi. 22.) "O send out thy *light* and thy *truth*, let them *lead* me." (Psalm xliiii. 3.) This is precisely similar to the *Spirit of God leading us*, and light and truth are equally said to be *sent* on a mission.

3d, Of a monitor :—"He shall bring

all things to your remembrance." The same is stated of a *Jewish offering*, that it was to bring iniquity to remembrance. And the *Lord's Supper* was instituted to bring to remembrance our Saviour.

3 4th, Of a witness:—"He shall testify concerning me." In one place in the scriptures, an *altar* is a witness, in another, a *pillar*, in a third, a *stone*, and in several places, *conscience* beareth witness, and a *song* is said to testify. (Deut. xxxi. 21.)

5th, "Of an ambassador from God, declaring his will." "He maketh his angels spirits," says the Psalmist; or "he maketh the winds his messengers." As to its declaring the will of God, this is an argument on the opposite side, for it is hence evident that he could not be a distinct person in the Godhead, otherwise, he would have declared his own will,* and must have been able to speak from himself.

We now proceed to the 6th proof of the personality of the Holy Spirit, namely,

* The miraculous works, performed by the apostles, denoting, or declared, the will, power, influence of God to be with them.

that faculties and operations are attributed to it, plainly personal. As

1st, Understanding: — “ The Spirit searcheth all things, yea, the deep things of God.” “ The things of God none knoweth but the Spirit of God.”—With what propriety this passage can be urged as a proof of the personality of a third being, distinct from God, I am really at a loss to conceive. For let us read the whole passage:—“ But God hath revealed them to us by *his* spirit: for the spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God.” Here are the following *positive assertions*, that the knowledge they possessed was revealed to them by *the Spirit of God himself*, or by divine inspiration; that there was *nothing too great* to be thus made known to them; *even the deep counsels* of the Almighty. And then, as if for fear he should be misunderstood, the apostle *explains what he meant* by the Spirit of God, by saying, *if*

was exactly the same in God, as the spirit of a man is in a human being.

2d, *Will* is attributed to the Holy Spirit : —“ He divideth to every one as he will-eth.” Compare with this, the following passage, (Rom. vi. 16, &c.) “ Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey ; whether of sin unto death, or of obedience unto righteousness ? But God be thanked that ye were the servants of sin.” “ The wages of sin is death.” Here *Sin* is a *person*, and the personal pronoun *whom* applied to it. And not only has it *will*, but also keeps servants and pays wages !

3d, Grief : —“ Grieve not the Holy Spirit of God.” But not only is the *Spirit* grieved but the *soul* and the *heart*, in several passages, are *grieved*, (Jude x. 16. 1 Sam. i. 8.) and Daniel, also, was *grieved in spirit*, (Dan. vii. 15.) But no one will hence infer, that the *soul* of the Lord, the *heart* of Hannah and the *spirit* of Daniel were distinct persons ?

4th, Anger : —“ And they vexed his Holy Spirit.” Samson’s *soul* was *vexed* unto

death ; and the very *bones* of David were sore *vexed*. (Judges xvi. 16. Psalm vi. 2.)

5th, Sense and speech. "What *he* shall *hear* *he* shall *speak*." "And the *earth* shall *hear* the corn and the wine and the oil," (Hosea ii. 22.) "O *earth* *hear* the word of the Lord," (Jer. xxii. 29.) And "Ye *dry bones* *hear* the word of the Lord," (Ezek. xxxvii. 10.) "*Wisdom* crieth," (Prov. i. 20.) "The *deep* utters his *voice* and *lifts his hands*, and mountains see." (Hab. iii. 10.) "The law *speaketh*," (Rom. iii. 19.) "The heavens declare the glory of God," (Psalm cxc.) "Anointing teacheth," (1 John ii. 27.) "Blood beareth witness," (John v. 8.) "The rod of God comforts," (Psalm xxiii. 4.)

A 6th argument, urged in proof of the personality of the Holy Spirit of God, is, that it is the object of our faith, worship and obedience. That it is the *object* of our *faith*, we acknowledge and *profess*. That its *commands* are to be obeyed, we know, because they are the commands of God. But that it is to be the *distinct object of our worship*, we deny, and maintain that such an assertion is totally unwarranted by the scripture.

The first passage urged in proof of the assertion is Matt. xxviii. 19. "Go ye and teach all nations, baptizing them in the name of the Father, the Son and Holy Spirit." This passage has already been once under our notice, as being supposed to teach three persons in one God. The observations which were then made are applicable to its introduction in the present case. I shall merely add one or two more.

1st. The *word worship* is not used at all. It is therefore merely by way of *inference* that you suppose it is *implied* or meant.

2nd. It is not *so* mentioned as purposefully to denote *any thing distinct from the Father*. The distinction is the following. The *Son* Jesus Christ is distinguished from God the *Father*. The Holy Spirit, or *divine energy*, which was exhibited in miracles, is distinguished from the *Son*, as not being *his own* naturally inherent *power*, nor resident in *him* alone, but likewise communicated to the apostles.

3rd. Whether any thing distinct from the Father, or any object of worship, was

intended by the expression, may be judged of, by considering the principal prejudices of those to whom they were to preach and whom to baptize. *Hitherto*, their missions had extended only to their own countrymen the Jews. Now, they were commanded to go and teach *all nations*, that is, to carry the doctrines of Christianity to the Gentiles, who generally received the appellation of the nations. What were the apostles to teach them different from the opinions they before entertained? They had believed and paid adoration to a plurality of Gods. The apostles were to teach them to believe in *the Father*, an appellation which our Saviour was particularly fond of ascribing to the one God Jehovah. "I go to my Father and to your Father, to my God and to your God." Another prejudice to be overcome was, that *this carpenter's son was indeed the Messiah*, the sent of God. On this point therefore the apostles were to instruct them, that Jesus was the Son of God, the Christ. And, instead of ascribing the miraculous powers with which the apostles were vested, to *Beelzebub the Prince of*

*Dæmons, as did the Jews, they were to instruct, and to prove to, the Heathens, that they (the apostles) were guided and influenced by the Spirit of God himself. These were the grand prejudices of the Gentiles, and upon their declaration that they had overcome these prejudices and believed in these three points, the apostles were commanded to baptize them, to admit them to Christian communion.**

Once more, 4th. To shew that from this expression of baptizing *into* the Holy Spirit, no fair inference can be drawn, that it was intended to be an *object of worship*, I adduce the following passage, (1 Cor. x. 2.) St. Paul, speaking of the Israelites in their march through the wilderness, says, that they "were all baptized *into* Moses, in the cloud and in the sea." Do

* "Besides, those who contend that this joining of the Spirit with the Father and the Son in baptism is a proof of its being a proper person, should consider, that in 1 John v. 8. it is said 'to bear witness with the water and the blood.' The nouns are *all neuter*, and no one believes the water and blood to be *persons*. How much clearer then is the evidence of its *impersonality*, when joined with two other *neuter nouns*, than the evidence of its *personality*, when connected with two nouns of a *different gender*."

Marsom's Impersonality of the Holy Spirit, p. 37.

you hence conclude, that Moses was, or ought to have been, an object of worship? Yet is the *preposition precisely the same*, as that of the passage under consideration, from which you draw the inference.

Another passage to prove the sanctity of the person of the Holy Spirit is the following (Matt. xii. 31.) "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven unto men. And whosoever speaketh a word against the son of man, it shall be forgiven him: but whosoever speaketh against the Holy Spirit, it shall not be forgiven him, neither in this world, neither in the world to come." Whatever be the meaning of blasphemy against the Spirit, that it does not denote a third person in the Godhead, I fairly infer *from this very passage*, thus: an evident *superiority to Jesus Christ* is here ascribed to *the Holy Spirit*. Upon your principles, then, Jesus asserted, that blasphemy against *the second person* in the Trinity would be forgiven, but that blasphemy against *the third person* would *never* be

forgiven : this bears rather hard upon your system of three persons in one God. But if Jesus were a *man*, and the Spirit no less than the *operation of God himself*, the *contrast* is consistent and striking. A mere *personal* insult to Jesus was a *venial* offence, but an *obstinate resistance to the power of God*, so clearly displayed, *that it could not be mistaken*, was a most heinous crime.

One other passage must be mentioned under this head. (2 Cor. xiii. 14.) "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all." Upon this passage it is natural to remark, that it is *no prayer to three beings*, but simply a *wish*, addressed to the Corinthians. If, by the Holy Spirit, were meant a distinct person, there would be an absurdity in using the word *communion*. Who would think of a communion or participation of a person ? But if it means the *miraculous powers* bestowed by God, the wish was *natural* and *affectionate*, that they might possess the favour of their master, the love of their God and enjoy a *par-*

icipation of the spiritual blessings he imparted.

The last proof of the personality of the Spirit is, that it was represented under the visible shape of a subsistent thing. The two passages to substantiate this fact, are the following ; (Luke iii. 22) " And the Holy Spirit descended in a bodily shape, like a dove upon him." (Acts ii. 3.) " And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them." Upon the former of these passages Dr. Hawker makes the following observation :—" If the voice which came from heaven (and which it should be particularly noticed, *followed* the descent of the Holy Ghost,) could be no other than the voice of the Supreme Father (which will not, I believe, be doubted); and if the authority of the inspired writer be admitted, that the Holy Ghost actually descended upon our Lord in a visible form ; the certainty that the blessed Spirit is a person, must undeniably follow, by the plainest of all proofs. And thus we are provided with a positive testimony to this great truth in the very first page of the

gospel." (*Hawker's Serm.* Vol. ii. 92.) Does this explanation satisfy you? Is this strictly literal interpretation what you contend for? I must presume it is. Then let us just pause a moment, and see upon what ground this reasoning is built. It is precisely this;—The voice that was uttered *must* have been the voice of the *Father*, because he was the *only* person in the Godhead *left in heaven*. The second person in the Trinity was standing in the river to be washed by a man; the third person in the Trinity was hovering in the air in the shape of a dove;—each of the two latter was confined to a *single spot*, the one in the shape of a man, the other of a brute; the government of all the systems of worlds in the universe was neglected by them, and their attention exclusively directed to a few people in Judea!! Christians! it is far from my wish to misrepresent, or to turn the creed of another to ridicule: but, seriously, it does appear to me *that this pompous argument is founded upon the principle and reasoning* I have now stated. You believe the *result*, and yet, methinks, you are *ashamed*

to look *those principles in the face* upon which that result is founded. If you can give me any other (*rational, nay, any other*) foundation upon which this inference is built, I assure you I will never urge it again.

But, as this argument must infallibly destroy the *omnipresence*, at least, of the Son and Holy Spirit, perhaps you will deny the validity of the reasoning, and contend, with other Trinitarians, that the Son and Holy Spirit were still inherent in God the Father. Then, again, mark the consequences, for I still ask, and must ask, for *consistency*. Was each person present with the other two persons, at the time of which we are now speaking? In this case, *Christ*, equally with the Father and Spirit, *spoke* from heaven, and called himself his own beloved Son; the *Father* and the *Spirit descended* into the river and were baptized; and the *Father* and *Son descended* upon the Son in the shape of a dove. This must follow, unless the *essence* of the Father be different from the *essence* of the Son and of the Spirit, and if they are dif-

ferent they must be three Gods. Further, upon your construction of the passage, I also argue thus:—Either Jesus was *God* or *a man* at the time he went into the river to be baptized. If he was *God*, then God descended upon God. If this was only his *human* nature, and he had left his divinity in heaven, then it was not *his own* deity which descended to him, but *the Holy Spirit's*; consequently the Christ was composed of the *man* Jesus and the *third person* in the Trinity; no account is given of the second. This inference really appears to me unavoidable upon your system.

Let me again reason in a different way. This passage is either *figurative* or *literal*. If it be merely *figurative*, you have no argument for the distinct *personality* of the Holy Spirit, *the whole of your reasoning is built upon its literal* interpretation. Then what follows? 1st. That the *invisible* God was absolutely *seen* and *moved about* from place to place. 2nd. That a *brute animal* was really and truly God; for remember, it must be literal; a *real* dove, flesh and blood, *descended*,

and this was actually God. 3rd. *This person*, this *dove*, descended upon Jesus and infused *divinity* into him. Or, 4th. If this was only the *person* of the Holy Spirit, and the *essence* left in heaven, he could not infuse what he did not possess. And in this case, 5th. The Holy Spirit must have *two* natures as well as Jesus Christ, one *divine*, the other *brutal*.— This reasoning equally applies to the passage in the Acts, only, in this case, the person of the Spirit, instead of being an *animated brute*, was an *inanimate substance*, a *tongue*; and still further, this person was *divided* into a *number of tongues*, and sat upon each of the apostles.

How much more easy and rational is it to explain the passages in some such manner as the following. That when the man Jesus had been baptized by John, there was a bright, *luminous* appearance in the sky, in form *like* a dove, which descended towards Jesus. Into him was then infused the *divine spirit*, or a power of controuling the laws of nature, and a voice from above was heard, “ This is *my beloved son* in whom I am well pleased.”

The immediate *agency* or operation of the Deity was frequently made known by a *luminous appearance*; in the *bush* to Moses, in a *pillar of fire*, in the tabernacle by his *glory* or *Shechinah*; and the passage in Acts speaks of the cloven tongues being "*like as of fire*." The expression of Luke too is merely that it appeared in a *corporeal form*, not that it was a *real* body or person. And he adds, "*like a dove*," alluding to its descent like a dove. The other evangelists only say, that the Spirit descended on him *like a dove*.

Such are the arguments which are urged in proof of the personality of the Holy Spirit of God. I think that you must allow, that if they prove the personality of the Spirit, they prove a great deal more. I will briefly sum up in a few lines what they prove. They prove the *scriptures* to be a *person* and a *God*, forming a fourth person in the Godhead. They prove the personality of the *earth*, of *nature*, of a *cloud*, of *light* and *truth*, of a *Jewish offering*, of an *altar*, a *pillar*, a *stone*, a *song*, and the *wind*. They prove the distinct personality of the *spirit*.

of *man*, of *sin*, of the *soul* and *heart*, of *dry bones*, of the *law*, of *wisdom*, *charity*, the *deep*, the *heavens*, *blood* and *mountains*. They prove that the *third* person in the Trinity is *superior* to the *second*, and that the apostles wished for the Corinthians the communion or *participation* of a person. *And they prove the deity of a dove and a tongue!* I say, your arguments prove all this, *unless we are to take your mere word, that in one place the expressions must be figurative and in another they must be literal*; which is *assuming* what you have to prove.

And now, my Christian friends, I expect again to be informed, that all this is carnal reason. Remember, I warned you at the commencement, that I could meet you upon no other ground, than that of scripture explained consistently with reason and with itself. All I am anxious about is, is it *fair* reasoning? Is there any *sophistry* in it? I am sure I am not conscious of any; I believe there is none. If, as I said before, I am to be answered by *invective*, or to be told, "Here it is and you must believe it," I

have only patiently to submit. I think I shall be satisfied with my conduct ; and I most sincerely pray to God, that *you may be satisfied with your decision*, and not decide *till you are secure of the approbation of your own minds, and of the great Searcher of Hearts, the God of truth.*

“ Reason,
And Revelation's brighter ray,
By God, for noblest uses given,
Imprint his image on our clay
And, *jointly*, lead the soul to heaven.”

THE Possessors of the former Numbers are requested to make the following Corrections:—

Page 54, for *Abhim* read *Alehim*.

Page 94, put the asterisk after the word "punishment," instead of "dominion."

Mr. G. was not aware (till it was suggested by a friend) of the necessity of a Note to the quotations in pages 95 and 96, to state, that although the words, Satan and Devils, in some of the quotations, be not found in the common version, they are in the original. Thus, if the word be translated Adversary in the Old Testament, it is invariably the same word as in other instances, without alteration, is Satan.

In the quotations from the New Testament, page 96, 1st Tim. iii, 11, the common translation has, "not slanderers."

2d Tim. iii, 3, it has "false accusers," or in the margin "make-bates."

Titus ii, 3, it has "not false accusers," in the margin "make-bates."

In each of these passages the word used is not that which ought to have been translated Dæmon, but that which is peculiarly rendered Devil.

N. B. The Subscribers will be aware, that in a manuscript of such extent as each lecture is, some mistakes are unavoidable; and that the shortness of the time of publication between each number, renders it impossible to have a proof sheet for correction. A list of the principal errata will be given at the end of the volume.

The Subscribers are also informed, that a Supplement is intended to follow each of the Nos. 6, 7, (and 8, if it can be prepared in time) to be given to the Subscribers on the Monday after the delivery of each of these numbers.



LECTURE V.

THE IMPERSONALITY OF THE HOLY SPIRIT.

It is with a degree of pleasure difficult to be expressed that I meet you this evening. From the time of the first notice of the intended delivery of these Lectures, I expected that *dark insinuations* would be spread abroad, malignant *whispers* would be circulated, *injurious designs* imputed to me. With doubt and suspicion harbouring in your minds, *you* attended the first and second Lectures. It was therefore natural that I should feel a degree of painful anxiety in meeting you. But I had pledged myself to undertake the task. To whatever obloquy or opposition, therefore, I might have been ex-

posed, I was determined to persevere. I now trust that you no longer harbour a suspicion of sinister designs; but, whether the *arguments* appear *more* or *less* conclusive, you begin to give us some credit for *meaning well*. The task, therefore, to me, ceases to be a *painful* one, and is now accompanied with sensations of *pleasure*. Only two observations strike me as necessary or highly important, at present, before I proceed to our principal subject.

You are told that we have no right to the appellation of Unitarians, for that you yourselves are equally entitled to it. Let me ask a question or two. Would you really *thank* any man who told the world, that you were Unitarians, and attended a Unitarian place of worship? If not, why cavil and quarrel with us for *being willing* to adopt the term? For what *reason* do you deny us the use of this term, and lavish upon us an abundance of *other* epithets? With Christian sincerity, examine into your motive. Can you seriously lay your hand upon your heart, and say, there is no *secret wish* that the epithets may carry some *stigma* with them: can

vey some reproachful idea which may personally affect us? If there be a lurking wish of that kind, my friend, be assured it is *not* Christian, and, for the sake of thy religion, be prevailed upon to discard it.

You call yourselves *Trinitarians*. We only apply to you the term you have adopted; and we use it too in the same sense you affix to it, worshippers of *one* God in *three* persons. Now the term *Unitarian* is used only in contradistinction to your explanation of 'Trinitarian'. It does not mean a worshipper of *one* God in opposition to a worshipper of *three* Gods; but a worshipper of *one* God without any division into persons, opposed to the worship of one God in *three* persons. In this sense, which is all we contend for, you will allow that the term is applicable to us, and if you yourselves will not use it, upon what Christian principle can you refuse it to us?

Another observation it may be well to make. Some few have hinted that I converted the Trinitarian belief into an object of ridicule, by the statement which I

made on the last evening, respecting the personality of the Holy Spirit. I think I can without fear appeal to any person who heard me, whether *I distorted a single fact*. From *certain expressions* in *certain parts* of the scriptures, you draw *certain inferences*; from the *very same* expressions, in other *parts* of the scriptures, I draw the *same inferences*. If, in so doing *I pervert* any part of your reasoning, wilfully *misrepresent* your expressions, or *distort* your inferences, I am deserving of your severe censure. But if I use *your own* expressions as *nearly as possible*, state *facts*, and *reason fairly*; if you cannot *deny* that the inferences are parallel, and yet are *ashamed* to look these inferences in the face, exclaiming that *they* are *ridiculous*, *yours*, reasonable; *yours* are right, *they* must be wrong; throw not the odium upon me, *but see that you adopt no system of belief which will not stand the test of fair reasoning*.

.. In our last lecture I mentioned all the arguments adduced by Dr. Barrow, to prove separately that the Holy Spirit was distinct from God the Father, and was a

person. With those which he brings to prove it distinct from the Son, or Father and Son jointly, we have nothing to do, as we allow the distinction.

Thus far then I have taken the negative side of the question, adduced *your* proofs, and only contended for consistency; you will now listen to the arguments we have to urge in *favour of our opinion*, and you will then judge, whether they are as inconsistent, and can be as easily refuted.

I would first premise, that if we had no *positive direct arguments* to prove the *impersonality* of the spirit of God, yet we are right in believing it, if *your* arguments are not *clear and convincing*. For, unless you can clearly and positively *prove* that it was a person, no Christian is authorized in believing it to be so; and every one that pays *religious adoration* to it, without this satisfactory proof, commits the absurdity of worshipping a thing inanimate. We have, however, a few arguments to urge in *proof of its impersonality*, which I shall now divide into a general and particular.

The 1st *general* argument I shall adduce, is, the *name* itself and its derivation, *Spirit*. It is remarkable, that in Latin, Greek and Hebrew, that word is derived from a verb signifying the same, namely, *to breathe*. Its *primary* signification then is the breath of the mouth. Afterwards it came to be used generally for *wind*. Thus at the creation of man (Gen. iii. 7.) God is said to have "*breathed* into his nostrils, the *breath* of life, or the *spirit* of life," in consequence of which "man became a *living* soul." Hence the English appellation; *a man's spirit*, that breathing of the Almighty which gives him life. Our Saviour when he imparted miraculous powers to his apostles (John xx. 22), "*breathed* on them, and saith unto them, receive the holy spirit or breath;" and the approach of the Holy Spirit on the apostles was preceded by a sound as of a rushing mighty wind, (Acts ii. 29)*.

* In showing the several acceptations of these words in scripture, I begin with a passage of Maimonides, generally reckoned as learned and judicious a writer as any of the Jewish Rabbins. "The word spirit," says he, "has several acceptations.

Judging then from the derivation of the word, we have a probable argument that

"1. It signifies the air, that is, one of the four elements, *And the Spirit of the Lord moved upon the face of the waters,* Gen. i. 2.

"2. It signifies wind. *And the east-wind brought the locusts.* Ex. x. 13, afterwards ver. 19, *And the Lord turned a mighty strong west-wind, which took away the locusts.* And in like manner very often.

"3. It is taken for the vital breath. *He remembered, that they were but flesh, a mind, a spirit, that passeth away and cometh not again.* Psalm lxxviii. 39. *And, All flesh, wherein is the breath of life.* Gen. vi. 17.

"4. It is taken for the incorruptible part of man, which survives after death. *And the spirit shall return to God who gave it.* Eccl. xii. 7.

"5. It signifies the divine influence, inspiring the prophets, by virtue of which they prophesied. *I will take of the spirit that is upon thee, and will put it upon them.* Num. xi. 17. *And the spirit rested upon them,* ver. 26. *The spirit of the Lord spake by me, and his word was in my tongue.* 2 Sam. xxiii. 2.

"6. It also signifies design, will, purpose. *A fool uttereth all his mind; literally, spirit.* Prov. xxix. 11. *And the spirit of Egypt shall fail in the midst thereof, and I will destroy the counsel thereof.* Is. xix. 3. *Who has directed the spirit of the Lord, or being his counsellor has taught him.* Is. xl. 13.

"It is evident, therefore," says he, "that the word *spirit*, when spoken of God, is to be always understood either in the fifth, or the sixth and last acceptation of the word, according as the coherence and circumstances of things direct."

Lardner on the Logos, First Postscript, p. 64.

Dr. Lardner himself gives his opinion of the meaning of the

the Holy Spirit means a holy *breathing* of the Deity. *One* breathing of the Deity is said to have imparted life to clay, and formed a human being. *Another* breathing of the Deity imparted to this clay-formed being, powers *super-human* or *miraculous*; hence, it may distinguishingly be called, the holy breathing or holy spirit of God.

The writers in the New Testament, having occasion frequently to use the expression, would naturally (you must allow) adopt the same freedom of style and language in relation to *it*, as they did with other *accidents, qualities, or affections*; that is, not only *personify* it, but promiscuously use it as *cause* or *effect*. Thus they will be found to have used the term Holy Spirit, sometimes as the *cause*, viz. the energy, power, or breathing of

word in the following terms. "And, first of all, I think that in many places, the *Spirit*, or the *Spirit of God*, or the *Holy Ghost*, is equivalent to *God himself*. Secondly, by the *Spirit of God*, or the *Spirit*, or the *Holy Ghost*, is often meant the *power* or the *wisdom* of God, or his *will* and *command*. Thirdly, by the *Spirit*, or the *Spirit of God*, or the *Holy Ghost*, is oftentimes meant an extraordinary gift from God, of *power, wisdom, knowledge, and understanding*." P. 66, 68, 70.

God himself—sometimes as the *effect*, viz. the power they possessed of working miracles in consequence of this energy or breathing of the Deity. These significations will be found *consistently* to explain all the passages relating to the Holy Spirit, *without having recourse to its personality*. I mention this merely as an argument *a priori*, a previous, *probable* argument of the meaning of Holy Spirit. That this is its *true* meaning we further proceed to prove. I therefore observe, 2nd, That the *neuter pronoun*, IT, is in no *other instance* in the Scriptures, *ever* applied to a person. Your main argument, to prove that the Holy Spirit is a third *person* in the Trinity, is derived from the *personal article* being applied to it, and *personal qualities* and *offices* ascribed to it. This has, I conceive, been sufficiently answered by a multitude of passages, where a *similar personification* of things *inanimate* has taken place. I now present the *reverse* of the argument. This *person*, if it be a person, has the *neuter article* frequently ascribed to it, and is spoken of as a *thing inanimate*. Can you

answer this as we have answered your argument? Can you bring passages from the scriptures where *any other person* is called *It, a thing inanimate?* Is the *Father*, the first person in the Trinity, ever called *It?* Is the *Son*, the second person in the Trinity, ever called *It?* We should *start with astonishment* at such an appellation; *and yet it excites no astonishment* that the third person in the Trinity, God the Holy Ghost, should be spoken of as a *thing* without life or sense!

I scarcely need mention such passages as these, "The spirit *itself* beareth witness." (Rom. viii. 16.) "It is the spirit *which* witnesseth." (1 John v. 6.) "For as yet *it* was fallen upon none of them." (Acts viii. 16.) Our translators have rendered it *he*, but in the original the participle is neuter. I refer you principally to one passage which is not a little striking, (John xiv. 17.) Our Saviour is personifying the Holy Spirit as a comforter, and ascribing to it *personal* attributes and offices, and yet he makes use of the following expression: "The spirit of truth *which* (neuter) the world cannot receive;

because it seeth *it* not, (neuter) neither knoweth *it* (neuter); but ye know *it*, (neuter) because it abideth with you and is in you!" Now, my candid hearers, I ask, Can you conceive it possible that Jesus would have spoken so of the Holy Spirit, *if he knew it to be a real person, a God, the third person in the Godhead? Would he have spoken so of his Father?* It were a reflection on his character to suppose it. Would any one of your preachers or writers when speaking of it *in a personal character* use such language? I leave you to reconcile this in the best manner you are able.

3rd. Notwithstanding the frequent *promises* of our Saviour to send a *comforter*, and the *personal* offices he ascribed to it, *no such person ever appeared to the apostles*. And it is a proof that they did not understand our Saviour *literally*, because no *surprise* is expressed that it was *not a person* which appeared. I think, my friends, you will not contend that a *tongue* is a *person*, and that is the only thing *like* a substance which appears ever to have descended to them. We hear of their re-

ceiving the Holy Spirit, and being *filled* with it, and of the Holy Spirit's *falling* upon them, and being *poured* upon them; *but never of his coming to them as a person. Nor do they appear to have expected it!*

4th. "In the Epistles of the New Testament, there are, at the beginning and elsewhere, wishes of peace *from God the Father and the Lord Jesus Christ*, but *none* from the Spirit *distinctly*. Nor are there any *doxologies*, or *ascriptions* of glory, to the Spirit *distinctly*, though there are several such ascriptions to God and Christ, or to God *through* Christ." I need mention only one or two passages out of many. (Rom. i. 7.) "To all that be in Rome, beloved of God, called to be saints; grace be to you, and peace, *from God our Father and the Lord Jesus Christ*." "To God only wise, be glory *through* Jesus Christ, for ever." (Rom. xvi. 27.) "Peace be to the brethren, and love with faith, *from God the Father and the Lord Jesus Christ*." (Eph. vi. 23.) Now there are *no such doxologies to the Holy Spirit*, or wishes of peace from it.

The only passage which is brought forward as at all similar to these is that to the Corinthians, where Paul wishes them the *communion, fellowship, or participation* of the Holy Spirit, which (as we have before observed) can with no propriety be spoken of *a person*.

How different are these from certain well-known doxologies. "Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning," &c.* and, "Now to God the Father, God the Son, and God the Holy Ghost, three persons in one God, be glory for ever." *What am I to argue from this difference? I must infer that persons using expressions*

* Doubtless this is said by many very frequently, and with great devotion. But can it be said truly? Does not that deserve consideration? Is there any such doxology in the New Testament? If not, how can it be said to have been *in the beginning*? Are not the books of the New Testament the most ancient, and the most authentic Christian writings in all the world? It matters not much to inquire, when this doxology was first used, or how long it has been in use, if it is not in the New Testament. And whether it is there or not, may be known by those who are pleased to read it with care; as all may in Protestant countries, where the Bible lies open to be seen and read by all men.

Lardner on the Logos, Postscript, p. 138.

of *adoration*, or *doxologes*, so *different*, must have *differed* in their *opinions respecting the object of worship*. I say this is an inference *which we must make*.

I will here just mention one or two other passages, which are not ascriptions of glory, but shew the opinions entertained by the apostles. “Now God himself, *even our Father*, and *our Lord Jesus Christ*, direct our way unto you.—1 Thes. iii. 11. “Now, *our Lord Jesus Christ himself*, and *God, even our Father*, who hath loved us, and hath given us everlasting consolation and good hope, through grace, comfort your hearts, and stablish you in every good work.”—2 Thes. ii. 16. Paul commences his second address to the Thessalonians in these words:—“Paul and Silvanus and Timotheus, unto the church of the Thessalonians, *in God our Father, and our Lord Jesus Christ*.” And to Timothy begins thus, “Paul, an apostle of Jesus Christ, by the commandment of *God, our Saviour, and Lord Jesus Christ*.” 1 Tim.

I will put it to any candid Trinitarian, whether, with his opinion, he *could* have

written thus on the subject ! Let him put himself in the situation of the apostle, and seriously consider whether he could, *consistently with his opinions*, make such *omissions* ; whether, he should not justly think himself *guilty of great neglect* in thus *concealing*, as it were, a truth *essential to the salvation of mankind* ; whether, he would not be guilty of insulting the great Jehovah, in thus *neglecting* the adoration due to one of the persons in his godhead !

Then were not the apostles guilty of this neglect ? Was it not *their duty*, as honest men and consistent characters, not only to *worship* this person themselves, not only *not to omit any opportunity of teaching the personality and deity of the Holy Spirit*, but to take *every occasion* of explicitly proclaiming so important a truth, of which mankind were, *before, totally ignorant* ? Nay, is not our *Saviour* himself exposed to the same charge ? For, *neither he, nor any one of his apostles, ever, once*, inform their disciples, that *they are to worship the Holy Spirit as a distinct person in the godhead, but, at the*

best, leave it to be inferred from some dubious expressions! From this charge of neglect and inconsistency, we *vindicate* our master and his apostles. And I must think, we take the *only ground*, upon which they can be vindicated.

I add a 5th general argument; that, if the Holy Spirit be a distinct person in the godhead, then he was the parent of Jesus Christ. This is distinctly stated in Luke i. 35. I am sure you cannot, with any consistency, say, "O, this is not to be taken literally; the Holy Ghost does not, *in this place*, mean the third person in the Trinity, though in *every other passage* it does; but only the spirit or power of *God the Father!*" I say you will not, *for consistency's sake*, make this assertion. You must allow it *to be literal*. Only see then, how this harmonizes with your creed, that "the Son is of *the Father alone*; and the Holy Ghost of the *Father and the Son.*" Here is, in the first place, a direct contradiction, that "the Son is of the *Father alone*, when it is expressly said he is of the *Holy Ghost!* In the 2nd place, here are evidently *two Sons*. The second

person in the Trinity is the *Son* of the *Father*, and, at the same time, the *Son* of the *Holy Ghost*. And the third person in the Trinity is the *Son* of the *Father* and of the *Son*, *for he proceeded from both*. And, in the third place, here are *three* Fathers ; for the *first* person in the Trinity is Father to the *Son* and *Holy Ghost* ; the *second* person in the Trinity is Father to the *Holy Ghost*, who proceeded from him ; and the *third* person in the Trinity is Father to the *Son* !! Such are the consequences of believing the Holy Spirit to be a third person in the godhead.

I have selected these as *general* arguments for the impersonality of the Holy Spirit ; I now proceed to some *particulars* in the scriptures, which are totally inconsistent with the opinion of its being a third person in the godhead.

1st. It is expressly said to be the spirit *of God*.—"The spirit of God:" not God the Holy Ghost. "The spirit of God dwelleth in you."—1 Cor. iii. 16. "I think also that I have the spirit of God," 1 Cor. vii. 40. "Grieve not the holy spirit of God."—Eph. iv. 30. "I will put

my spirit upon him.”—Matt. xii. 8. If, by this expression, the writers meant a *person* distinct from the Father, they must naturally have said so ; because their hearers would doubtless understand the words in their usual acceptation. But so far from *even having said* so, they state, that *by the spirit of God, they meant the same thing, in reference to God, as the spirit of man in relation to man.**

2nd. It is termed the *power* of God in Luke i. 35. The Holy Ghost is expressly called the *power* of the Highest. In the book of Acts, viii. 18, 19. we read, “ And when Simon saw that through laying on of the apostles’ hands, the Holy Ghost was given, he offered them money, saying, *Give me this power*, that on whomsoever I lay hands, he may receive the

* Acts v. 34. “ Then Peter said, Ananias, why has Satan filled thy heart to lie unto the Holy Ghost, and to keep back part of the price of the land? Thou hast not lied unto men, but unto God.”

Athanasius, speaking of this matter, says : “ So that he who lied to the Holy Spirit, lied unto God, who dwells in men by his Spirit. For where the spirit of God is, there is God. As it is said : Hereby know we that God dwelleth in us, because he has given us of his spirit !”

Lardner Log. 1 post. p. 100.

Holy Ghost." And our Saviour, just before his ascension, makes use of the following expression, " And behold, I send the *promise* of my Father upon you ; but tarry ye in the city of Jerusalem, until ye be endued with *power* from on high."— Luke xxiv. 49. I think nothing need be more clearly stated than our Saviour's opinion, upon this subject, is stated in this passage. This Holy Ghost, this Comforter, of whom he had so often spoken to them, to whom he had continually ascribed a personal character and personal offices, he, now, just before his ascension, declares he will send to them, and *then states it to be, that they were to be " endued with power from on high."* This *power*, this comforter, this holy spirit, we believe, did descend from on high to dwell with the apostles, and that thus the promises of God and of Jesus Christ were fulfilled. It is for this explanation of the term, *given by our Saviour himself*, that we contend ; and as long as *our* opinion coincides with *our Saviour's*, we have abundant reason to be satisfied with our creed.

3rd. The Holy Spirit is synonymous

with the *finger* of God. In Matt. xii. 27. our Saviour thus reasons with the Pharisees, who ascribed his miracles to an evil principle, instead of the agency of God. “And if I, by Beelzebub, cast out devils, by whom do your children cast them out? Therefore they shall be your judges. But if I cast out devils by the *spirit of God*, then the kingdom of God is come unto you.” In Luke xi. 19. the same transaction is related, and the same reasoning recorded; but it is *thus* expressed.—“And if I, by Beelzebub, cast out devils, by whom do your sons cast them out? Therefore they shall be your judges. But if I, with the *finger of God*, cast out devils, no doubt the kingdom of God is come upon you.” Here each of the Evangelists professes to *give the very words used by Jesus on this occasion*, and yet one of them says, that he stated it to be done by the *spirit* of God, and the other, by the *finger* of God. Nothing, I conceive, can be clearer, than that both the evangelists *meant the same thing*. And do you suppose that the *finger* of God meant a person distinct from God himself? I really think it proved

to a demonstration, that the expression *means the power, energy, or exertion of God the Father.*

4th. The expressions of the Holy Spirit being *given* by the Father, and *sent* by Jesus Christ, *are incompatible with the idea of its being a person, the third in the godhead.* I need not here enumerate particular passages ; you will readily grant that the expressions of *giving* and *sending* are frequently used, and, indeed, you make it an argument for the personality of the Holy Spirit. On the contrary, we contend that it is an argument *against* its being a distinct *person* in the godhead. To suppose three equal and co-eternal beings, each almighty and independent, and yet continually to say, that one shall *give* another, and a second shall *send* it, without so much as a hint that the other *comes voluntarily*, is certainly to deprive that other of any *will* of his own, that is, of any deity. What should we think of the Holy Spirit *giving the Father*, or of Christ *sending him*. On the other hand, to suppose that God should send to his creatures a superior portion of his energy

or power to that which they already possess ; or that Jesus, in whom was vested such an astonishing degree of this power, should *give* a portion of it to his disciples, is *perfectly natural, and the expressions are perfectly correct.*

5th. It is said of the Holy Spirit, that it was given to the apostles by *measure*, but to Jesus Christ *without measure*. For a moment consider the *absurdity of measuring out different degrees of a person !* But, that *divine powers* should be given in different measures and degrees, is *perfectly rational and probable.*

6th. The Holy Spirit is frequently spoken of, as being *poured out*, and the disciples were *filled* with it and *baptized* with it. Is there any rational human being, who, *in any other instance*, would think of saying these things of a person ? Why in the case of religion alone, should reason, not only, *not be consulted*, but *absolutely discarded and sacrificed ?**

* A remarkable passage, shewing that the *Jews* had not the slightest idea of a third person in a Trinity, and proving what the apostles taught them to understand by the term Holy Spirit, may be found in Acts xix. 1. 6.

7th. The Thessalonians are exhorted by Paul not to *quench* or *extinguish* the spirit. 1 Thess. v. 19. "Quench not," or extinguish not, "the spirit." What! did the apostle exhort them not to quench or extinguish a *person*? *And was this person God? Did he exhort them not to extinguish God?* The expression almost makes one shudder. But, that *miraculous gifts* might be *suppressed*, or supernatu-

At the close of the 18th chapter, it is related, that a Jew, having been baptized by John, came to reside at Ephesus, and had convinced many other Jews that Jesus was Christ. When Paul came amongst them, he asked them whether they had received the Holy Ghost since they had believed. To whom they replied, "*We have not so much as heard whether there be any Holy Ghost!*"—Convincing evidence that the Jews had no idea of a Trinity.

When Paul had baptized them into the name—of whom?—of the Lord Jesus, he laid his hands upon them, and the Holy Ghost came upon them; *and they spake with tongues and prophesied!*

Dr. Walls' explanation of verse 2 is this. "*We have not so much as heard, whether there be any such powers of prophesying, speaking with tongues, &c. granted to those that believe.*"

And, I should think, says Dr. Lardner, it must appear evident to all, that in this paragraph, the *Holy Ghost*, wherever mentioned,—that is, in Paul's question, in the answer made by these men, and in the apostle's following action, denotes a power, a blessing, a privilege, and not a person.

Lardner's Logos, p. 104, 105.

ral divine powers *extinguished*, by improper conduct, and improper uses, may be readily conceived and acknowledged.

8. In several instances the Holy Spirit is spoken of as being *divided*. "I will pour out of my spirit," (Acts ii. 18.) that is, a portion or part of my spirit. "The Lord *took away* a part of his spirit from Moses, and *divided* it among *seventy elders*." (Num. xi. 25.) Can any one seriously think, that the scriptures tell us of a *person being divided*, from one human being, and *distributed in seventy other human beings*? Should we ever think of saying of God the Father, or of Jesus Christ, that he was *divided* and given to seventy different people? But, it is *perfectly rational* to suppose, that *divine powers*, or *miraculous gifts*, were differently *divided* or distributed to different persons.

I shall merely add, 9th, one or two expressions of Jesus himself, which, I think, of themselves clearly prove, that the Holy Spirit *cannot possibly be a person in the Godhead distinct from the Father*. "All things are delivered unto me

of my Father; and *no one* knoweth the Son but the Father, neither knoweth *any one* the Father save the Son, and he to whomsoever the Son will reveal him." (Matt. xi. 27.) I ask, *Did not the Holy Spirit know the Father*, when the Son acknowledges that *he* knew him? And was it necessary that the Son should reveal it to him? *Did not the Holy Spirit even know the Son*, though he gave him birth, and continually dwelt in him? Matt. xxiv. 36. "But of that day and that hour, knoweth *no one* (*οὐδεις*) no, not the angels of heaven, *but my Father only*." Could the Holy Spirit be a *distinct person in the Godhead*, omniscient, equal to God the Father in all his attributes, and yet *be ignorant* of an event which the Father knew, an event *which was to take place in that very generation*? We have the word of our Saviour himself that *no one* knew but the Father. Was our great Master guilty of an equivocation? I will vindicate my Saviour's veracity. Let us now take a summary of the arguments and draw to a close. The *derivation* of the word *spirit* is breath or

wind ; the word *holy* ascribes it to God. The Holy Spirit is spoken of in the *neuter gender*, as a *thing*, which is *never* done of any *other* person. No such *person ever appeared* to the apostles. The apostles *never worship it*, nor ascribe *glory* to it, or *teach their followers* to do so. If the Holy Spirit be a person, he must have been the *parent* of Jesus Christ. It is said to be the *spirit of God*, the *power of God*, the *finger of God*. It was *given by the Father*, *sent by Jesus Christ*, *measured out* to the apostles, but given *without measure* to our Saviour. It was *poured out* upon the disciples, they were *filled* with it, *baptized* with it. It was capable of being *extinguished*; it was *divided*, and it was *ignorant* of things known by the Father, and even by Jesus Christ ; and yet after all, was this spirit a person, the third in the Godhead, co-equal with the Father, co-eternal, omniscient, almighty !!

I am fearful of again exhausting your patience, I will, therefore, detain you only while I make two observations.

1st. In controverting the explanation

which I have given of the term, Holy Spirit, there is one sophism in *very common use*, against which I wish to set you on your guard. You remember the idea suggested respecting the Holy Spirit is this, "a divine energy or influence communicated to man," or, "the *effects* of that energy in the performance of miracles." Now apply *one* or *other* of these to any passage in which the phrase Holy Spirit occurs, and I am much mistaken if one of them does not elucidate *every* passage where the term is introduced. What I wish to put you upon your guard against is this, when the expression is used in reference to the *miracles* performed, the argument is levelled against its meaning God the Father, and *vice versa*. When it means the *effect*, the argument is levelled against the *cause*. Lest I should not yet be understood, I will give you an example. I have before quoted the passage, "The favour (or grace) of the Lord Jesus Christ, the love of God, and the fellowship (or communion) of the Holy Spirit, be with you all." Upon this passage, Dr. Hawker reasons thus, "On

this presumption it becomes an interesting question, what is meant by the communion of an energy; and how is this communion conveyed by the operation of an energy into the hearts of believers?"*

You see, Christians, how easy it is to *puzzle*, by putting together a few high-sounding words, *without any definition or clear meaning to them*, and then to ask, *How* is all this?

Let us just again refer to the apostles expressions, and laying aside these notes of admiration, and this triumphant *How*, ask a simple question. Is there any thing *absurd*, any thing *unintelligible*, in the *wish* or *prayer* of the apostle, that they might enjoy—a communion—a fellowship—a participation—a share—(all synonymous) of the *miraculous powers*, the divine influence, which others possessed.

Finally, let us for a few moments consider the nature of the Christian revelation. I mean not to enter upon the nature, or precise objects, of the mission of Jesus Christ. *Whatever* was his nature,

* Hawker's Sermons, Vol. II. p. 98.

whatever were those objects, he himself is asserted to have possessed the power of controuling the laws of nature, *by the performance of miracles*. The apostles are all asserted to have possessed the same power. This runs throughout the whole of the New Testament; to this, they *always appealed*, upon this, they *rested all their credibility*; and they asserted this power to be divine. Keeping this in mind, consider the *period* in which they lived, the nature of the *language* in which they wrote; consider the *personifications* with which *every part of the Bible* abounds; scarcely is there an *attribute* of the Deity, an *affection* or *passion* of the human mind, good or bad, which is not *personified*; then judge whether the following observation is too strong.

That it would have been next to an impossibility, not to have repeatedly personified this divine influence, these astonishingly miraculous powers. That, not to have personified them, would have formed a very strong internal evidence against the truth of the Christian religion.

It would have formed almost decisive evidence that the writers did not live in that age, did not live in that country, which is asserted of them : that the present reputed authors were not the real authors of the books ; but that they were forgeries fabricated at a much later period !!

Then say not, Christians, that we are not the *friends* of the *scriptures* ; say not, that we do not *believe*, do not *vindicate* them. In truth, I think we are their greatest friends.

“ In vain, shall all its foes devise
To shake my faith with treach’rous art ;
My soul thy wisdom justifies,
And binds thy gospel to my heart.”

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LECTURE VI.

THE DEITY OF JESUS CHRIST.

If I was surprised at the alarm said to have been excited at the doctrines advanced respecting the devil, as if there could be no religion, no virtue, without his existence, how much must that surprise be increased, by the little consequence which appears, by many of you, to be attached to the personality of the Holy Spirit. Have not many of you asserted that you do not believe it is a person?

If there are any present disbelieving its personality, who are in the habit of regularly *attending the established church*, I request an explanation of what is meant

by the following expression in the Litany: "O God, the Holy Ghost, proceeding from the Father and the Son, have mercy upon us miserable sinners." "O Holy, blessed, and glorious Trinity, three persons in one God, have mercy upon us miserable sinners." These are first uttered by the minister, and then repeated by the people in response.

Ye Trinitarian *Dissenters*, what mean ye, when ye close your prayers with the following words: "Now to God the Father, God the Son, and God the Holy Ghost, three persons in one God, be equal and undivided praise for ever?"

When, in the solemn attitude of devotion, engaged in earnest prayer to God, you utter such expressions, are you obliged to *check* your feelings, to stop the devout flow of the soul by the recollection, 'Ah, but I believe not its personality?' Must some *mental reservation* be employed, some slight *evasion* sought? Seriously ask your own hearts whether this does not appear too much like a dreadful *mockery* of God. Pious Christian! that must rest between thy own heart and

Almighty God. But remember one thing, if you give up the personality of the Holy Spirit, you are no longer a *Trinitarian*. You are no longer a believer in Trinity in Unity, and Unity in Trinity. You have but a *duality* of persons in the Godhead. It is indeed to me most strange, that when the *Athanasian creed* is presented to you, you say, *I believe it not*, yet still sanction it with your presence; when an infinitely *malicious being* is the subject of discussion, you say, *I believe not his existence*, but *tell it not to the world*; as if there ought to be one faith for the learned, and another for the vulgar! When the personality of the *Holy Spirit* is inquired into you *yield it*, and yet continue to pay it adoration! And after all you call yourself an orthodox Christian! Can you condemn an impartial spectator, if he doubt either your sincerity, or the truth of your general creed?

I have had occasion, more than once, to advert to misunderstandings of the assertions made, and the doctrines taught from this place. Since we last assembled, the principal point, on which, it appears,

I am not yet understood, relates to the office of reason. It seems to be supposed that we maintain reason to be far superior to revelation ; that *reason* is every thing, that the *scriptures* are nothing. I appeal to any one who has heard me, whether I have not constantly referred *to the scriptures* for the truth of opinions advanced. I trust I shall now express myself so as to be understood.

I will go as far as any amongst you can wish, in asserting, that *whatever is a revelation* from God must be implicitly believed. But I ask, by what means are we to know a *true* revelation from a *pretended* one? Will any one pretend that we have now the evidence of *sense*? *How* then are we to distinguish? Do you mean to argue thus: 'You *may* use your reason in judging of the evidence of a revelation in *general*, but as soon as you are satisfied that there *is* a revelation, then you *must* turn reason out of doors, and no longer think a moment about *what* this revelation contains?'

I will not impute to you such an opinion. I will only repeat, that, by our

own understanding, by *arguments* adduced, by *reason*, we are to judge whether there *be* a revelation; and that by reason, and a comparison of one part of scripture with another, we are to judge *what* that revelation is. This once ascertained, its commands are absolutely imperative.

Another point on which we appear to have been misunderstood is this: It is represented as if we did not believe that the terms Father, Son, and Holy Spirit, are to be found in the New Testament. They *are* to be found; and *we believe* in the Father, and in the Son, and in the Holy Spirit. But we deny the *inference* which you, by your reasoning, deduce from these words. We deny that they are *three persons in one God*. We assert that you will *not* find the expression, *God the Son*, nor *God the Holy Ghost*, nor *Trinity in Unity*, nor *three persons in one God*. It is *your reasoning* we dispute; the *scriptures* we fully believe.

Now, my friends, I will proceed to what is more immediately my present object. In my last Lecture I gave you the

definition of Unitarian: "A worshipper of one God, the Father, without any division into persons." Congregations of Dissenters of our denomination have usually consisted of two classes; of those who have believed our Saviour Jesus Christ to be in every respect a human being; and of those who have thought that he existed before he appeared in the present world, not a God, but as an angel, or some inferior subordinate being. This difference interrupts not our harmony, because *we all agree* in our main points. We all worship One Being, the Supreme Jehovah, through the *same* Mediator Jesus Christ. We are all Unitarians; and if you want an appellation to distinguish those of us who believe that Jesus Christ was a mere man, from others amongst us who believe that he pre-existed, call us *Humanitarians*, as believers in the humanity.

In the course of Lectures in which I am now engaged, I undertook to give you a view of the principal doctrines which I deemed Christian, and some of the arguments upon which they were founded.

We are now come to the consideration of the person of Christ. Was he "*very God of very God,*" the *second* person in a Trinity, "*uncreate, incomprehensible, eternal, almighty?*" Was he an *angel*, or was he a *man*?

It would defeat the designed object of a public lecture to go through a long train of dry, critical examination. If you really wish to see every text you adduce critically examined, and thoroughly to investigate *our* opinion of these texts, as well as your own, I would refer you to two modern books, which may be easily procured, Dr. Carpenter's "*Unitarianism the Doctrine of the Gospel,*" and Mr. Belsham's "*Calm Inquiry into the Person of Christ.*" The plan I propose is similar to that which I have already pursued.

I shall first adduce some of the principal passages you bring forward in proof of the deity or pre-existence of Jesus Christ. These I shall contrast with other expressions, and leave you to judge, whose opinions may with the greatest propriety be said to be the result of *speculative reasoning*, whose inferences are the *most*

natural and best accord with the *scriptures* as a whole.

I shall then present you with several series of arguments in proof of the simple humanity of Jesus Christ.

Before I proceed to the consideration of the passages you adduce, it may be useful to make one observation. A wide and important distinction exists between the divinity of the *person* of Jesus, and the divinity of his *mission*. The questions are totally different ; ‘ Were the *doctrines* divine ? ’ ‘ Was he a *deity* who published them ? ’ The *doctrines* are not at all affected by the individual nature of the *person* who taught them. An ambassador is commissioned, by an earthly potentate, to convey his mandates to the most distant part of the globe. He bears with him his sealed instructions. The mandates are the same, the orders must be equally obeyed, whether he that bore them was a *nobleman* or a *plebeian*, an *angel* or a *clown*. Whatever was the *nature* of Jesus, we firmly believe that the *doctrines* of the gospel came from God ; the *precepts* are divine ; the *system* of

morals is of heavenly origin ; the *promises* made, the *prospects* exhibited, the *rewards* proposed, the *punishments* threatened, all proceed from the great Jehovah. *Obedience to the laws of the gospel is therefore the first, the bounden duty of every Christian.*

There are two or three passages in the Old Testament, which, as they are constantly brought forward, I must just allude to. (Gen. i. 26.) "Let us make man." Let us consider who wrote this passage, and what is implied in it, according to your inference from it. It was written by Moses, addressed to the Israelites. If your interpretation be correct, Moses was privy to, and intended to record, a request from God the Father to God the Son. Now Moses could not of himself know of such a request : it follows that the Divine Being must have revealed it to him. Recollect what a *sweeping inference* is your's, when you say, the request *must* be addressed to the *Son*, when no mention is made of the Son, and it would just as well apply to one or more angels. Remember also that the Jews

never so understood it; Moses never so *explained* it to them, and therefore if it was written to be so understood by them, it was written in vain!

Compare with the preceding the following view of it. Kings, princes, magistrates, in almost all languages, frequently use the plural number, "*We* command, or *we* proclaim." With how much greater propriety may such language be applied to the King of Kings? Moses did not intend to represent the Deity as making a request, but as denoting his own determination. "Let us, that is, *We* will, or, *I* will now make man."*

* Two circumstances appear to have combined to give currency to the strange idea, that the Deity is here holding a conversation with some person distinct from himself. The first is, the translation of the word in the imperative form, *Let* us make. The verb נַעֲשֶׂה is the first person plural, future tense, indicative (Kal.) mood. Had it been so translated, "*We* will make," it would not have appeared to the English reader to have given such countenance to this strange opinion. He would then have perceived that it was perfectly accordant with the Hebrew idiom, and was precisely upon a par with many other expressions he would find. Such as the following: "Draw *me*, *we* will run after thee: the king hath brought *we*—*we* will be glad,—*we* will remember." Sol. Song i. 4. "*We*

2d. It is advanced with great satisfaction that the word Alehim, God, is used

will make thee borders of gold." i. 11. "*We* have a little sister." viii. 8. "Now know *I* that the Lord saveth his anointed—but *we* will remember the name of the Lord our God." Psalm xx. 6, 7. "For the king trusteth in the Lord"—"*so will we* sing and praise thy power." Psalm xxi. 7—13. "*I* waited patiently for the Lord, and he inclined unto *me*, and heard *my* cry.—Many, O Lord, *my* God, are thy wonderful works which thou hast done, and thy thoughts which are to *us* ward." Psalm xl. 1—5. "Thou art *my* king, O God.—Through thee will *we* push down our enemies: through thy name will *we* tread them under that rise up against *us*; for *I* will not trust in *my* bow, neither shall *my* sword save *me*. But thou hast saved *us* from our enemies; in God *we* boast all the day long." Psalm xlv. 4, 5, 6—8. "Who will bring *me* into the strong city—wilt not thou, O God, which hadst cast *us* off? And thou, O God, who didst not go out with *our* armies." Psalm lx. 9, 10. Many other passages might be mentioned; but I presume a sufficient number has been given.

Another circumstance which has given currency to the idea that this was a sort of conversation between the Almighty and some other being, is, the commonly received opinion that this account of the creation, and of subsequent transactions was written by the *immediate dictation* of the Almighty himself, and contains a strictly *literal* account of the *exact* proceedings of the Almighty *every day*. This is one of the opinions which has been most operative in undermining the Christian religion. It has given umbrage to the serious, humble, inquiring Christian. It has furnished the Deist with a weapon, *offensive* and *defensive*; it acts as a *shield* behind which he screens himself in the most provoking attitude of defiance; as a two-edged *sword* which cuts on the right and on the left; as an *empoisoned dart*,

in the plural number. Then be *consistent*. Does it mean *gods*? Does it mean more

whose wounds no skill can heal. Not to enlarge upon this idea, as it may probably form the subject of a Lecture, I shall merely make one or two observations on this account in the first two or three chapters of Genesis. Chap. i. 4, 5, "And God saw the light that it was good; and God divided the light from the darkness. And God called the light day, and the darkness he called night. *And the evening and the morning were the first day.*" V. 16, 17, 18, 19, "And God made two great lights; the greater light to rule the day, and the lesser light to rule the night; he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness; and God saw that it was good. *And the evening and the morning were the fourth day.*"

Six days are stated to have been occupied by the Lord in the constitution of the world. In the second chapter and fourth verse, we read, "in *the day* that the Lord God made the earth and the heavens." In the first chapter and 27th verse, we are told, as a part of the *sixth* day's employment, "So God created man in his own image, in the image of God created he him; *male and female created he them.*" In the second chapter, 5th verse, we are told that "there was *not a man* to till the ground." And in the 20th verse, of the same chapter, that, "for Adam there was *not found an help-meet* for him;" and afterwards that therefore woman was made. In the first chapter, 11th and 12th verses, we are informed that it was a part of the third day's employment that the earth should "bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself upon the earth, and it was so. And the earth brought forth grass, and herb, yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his

gods than one? If so, you destroy your own system, for you deny that there are

kind; and God saw that it was good." And in chap. ii. 5. we are informed that God created "every plant of the field before it was in the earth, and every herb of the field before it grew; for the Lord God had not caused it to rain upon the earth."

To me it is utterly incredible, utterly impossible, that this can be *intended* as a regular, consistent, accurate account of all the minute particulars *dictated by God himself*.

Let the serious Christian then take the following circumstances into his consideration.

Moses was not born till considerably above *two thousand years* after the creation of the world. No *regular* account of the creation appears to have been previously written.

Moses does not profess to give this account to the Israelites as coming, in every particular, by *immediate inspiration from the Deity*.

The probability is, that it is a collection of the *best* accounts which Moses could procure; some from *tradition*, others, perhaps, from *manuscripts*; at all events from *different* and *various* sources of information.

Looking at the chapters in this point of view, the serious Christian will find *one* account to *conclude* with the third verse of the second chapter.

He will then perceive *another* account to *commence*, different in point of *fact*, very different in *style*. He will particularly notice the alteration in the term relating to the Almighty; in the first account he is invariably called *God*; in the second, invariably *Lord God*.

At the commencement of the *fourth* chapter, he will perceive a *different* style: probably a *third* account; or possibly a *continuation* of the first.

Viewing it in this light, we *laugh* at the objections of the

more gods than one. Your own argument then defeats itself, for you never can

Deist; and his darts when levelled *against us* fall harmless to the ground.

"It will be no small confirmation," says the venerable confessor, Theophilus Lindsey, "that Moses did use a *discretion of his own* in his manner of relating the sin of our first parents, so as might be most serviceable to keep his countrymen, for whom he wrote, in *their obedience* to the divine law: if it be also true that he took a latitude of the like kind, for the same end, by advancing, and by inserting his account of a *divine command*, as given at the same *early* period, even before the fall, I mean the institution of the sabbath, though it was *not actually* instituted and appointed to be observed till a *very long time* afterwards.

"The prevailing opinion indeed has been in later times, that the sabbath was instituted at the beginning of the world, and with a design to be observed by Adam and all his posterity. But many Christians in early times, and since, have been of a different sentiment. And such eminent, judicious scholars and exemplary Christians, as Le Clerc, Beausobre, and L'Enfant, and Mr. Archdeacon Paley, in our own times, after them; have maintained, by such evidence from the sacred writings as is not easily to be set aside, that though the seventh day is said, Gen. ii. 3, to be blessed by God and sanctified, immediately after the creation, the actual separation and distinction of it from the other days of the week, and religious observance of it, was *not* commanded, *nor did take place*, till the time of the departure of the Israelites out of Egypt. And if so, which I believe you will find to be a just statement, Moses spoke of the sabbath in Gen. only by way of *anticipation* and of *his own accord*, to give the greater dignity and solemnity to the observance of the institution."

Address to the Youth of the two Universities, p. 115.

say that this word *in the singular means God, and in the plural means Persons*. Jehovah is the term exclusively applied to the one God ; Alehim is applied to other beings, and to these beings singly.

In Exodus iv. 16, it is applied to *one* man, Moses, and “ he shall be to thee instead of a mouth, and thou shalt be to him instead of (Alehim) *God*.” Ex. vii. 1. “ And the Lord said unto Moses, See I have made thee (Alehim) *a God* to Pharaoh.”

It is applied to the *golden calf* by Moses, Ex. xxxii. 31. “ Oh, this people have sinned a great sin, and have made them, (Alehim; they had made only one calf, but it is translated) gods of gold.”

It is applied to *Dagon*, Judges xvi. 23. “ Then the Lords of the Philistines gathered them together, for to offer a great sacrifice unto Dagon, their (Alehim) God, and to rejoice; for they said, our (Alehim) God hath delivered Samson, our enemy, into our hand.”

It is applied to *one* angel, Judges xiii. 21, 22. “ Then Manoah knew that he was an angel of the Lord. And Manoah said

unto his wife, We shall surely die, because we have seen (Alehim) *God*."

It is applied to *one* judge, 1 Sam. ii. 25. "If one man shall sin against another the (Alehim) judge shall judge him."

One other passage to shew the promiscuous use of this word in the singular and plural number, will be sufficient for our purpose. Ezekiel xxviii. 2, 9. "Son of man, say unto the prince of Tyrus, thus saith the Lord thy God (Adoni-Jehovah); Because thine heart is lifted up, and thou hast said, I am a God (Al.), I sit in the seat of God (Alehim), in the midst of the seas; yet thou art a man, and not God (Al.), though thou hast set thine heart as the heart of God (Alehim). 9th, Wilt thou yet say before him that slayeth thee, I am God (Alehim); but thou shalt be a man and no god" (Al.)

"The proper meaning of the word is Judge, whence it is ascribed to the true God, to angels, and to men worthy of admiration, especially to such as *preside* over others. By communication also to *false* gods, because their worshippers attribute to them divine authority."

“ Observe that the word Alehim, although plural, is spoken of the true and only God ; and then, although the adjective connected with it be plural, *yet is the verb, or pronoun in the place of the verb with which it is construed, generally, with few exceptions, in the singular number.*”

“ There are some who think that this construction indicates the mystery of the Trinity. But it is to be attributed to the *custom* of the language ; for in this language, even in profane names, *which signify power and dominion*, by way of giving additional honour, *the plural number is used* instead of the singular, as in Adonim and Baalim, Lord ; which, although plural, you will generally find connected with a singular verb.”*

A third passage upon which great stress is laid, is Isaiah ix. 6. “ And his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.” Upon this my remarks shall be brief. You yourselves *deny* that Jesus Christ was the *everlasting Fa-*

* Pagnini Thesaurus, Art. אלה.

ther. The term would be utterly inconsistent with the beginning of the verse, "a child born." Of the two phrases upon which you most depend, one, "the mighty God," may with equal propriety be translated, "a mighty Lord," or, "counsellor of God, mighty;" the other, "the everlasting Father," may with equal propriety be translated, "the Father of the age to come." In this sense they are beautifully applicable to Jesus Christ. But after all, they are only *names*, as "Elihu," "my God himself," "Elijah," "God Jehovah."*

I now proceed to some of the principal

* As I shall probably have occasion to refer to this verse again, in a Supplement to No. 8, I now avoid making any other observation upon it than this. Let us suppose that this last appellation, Elijah, had been given to Jesus Christ—Eli-Jah, *My God*, Jehovah! What an *insuperable argument* would this have been deemed in proof of his divinity! Would it not have been ever *most triumphantly adduced as absolute demonstration*? Nor could we have given any other reply, than, that the general tenor of the scriptures was in opposition to such an inference, and that it was but a Hebrew name. This would have been *carnal reasoning*; nothing less than an attempt to fritter away all the scriptures. Now, as it is applied to another person, it passes *sub silentio*—it means nothing—it is *but a name*.

passages in the New Testament; and for the sake of clearness and method it may be well to arrange them under some general heads. Let the first be the term God. These passages may be divided into two classes, First, where the *Father* is the person intended, though the passage is commonly ascribed to Christ. Second, passages where Jesus Christ is really the subject of the expression.

To the first class, I refer the expressions in the first chapter of John. "In the beginning was the Word," &c. From the term Logos, translated Word, you suppose that *Jesus Christ* was meant. I know not whether you understand by it, the *whole* Christ as he appeared, or merely his *divine* nature, the second person in the Trinity. Whichever it be, have not I as much right to suppose Logos the Word, to mean *wisdom? Divine wisdom, or power, reason or intelligence?*

Again, what do you understand by the term *beginning*. Does it mean *before all time*, from eternity? This you will allow cannot accord with the *whole* nature of Christ; and if it may accord with his di-

vinity, does it not equally accord with any attribute of Deity. Does it mean the beginning of the *creation*? This accords with our interpretation of Logos, but not with the *whole* of Jesus Christ. But if *you* may be allowed to understand it as the beginning of the old creation, *we* may be equally allowed to understand by it the beginning of the *new creation*; and we have many passages to corroborate our supposition. For instance, in the same writer, "Ye have been with me *from the beginning*." (John xv. 27.) "These things I said not to you at the beginning," (xvi. 4.) and several other places.

I proceed. "In the beginning was the Word, and the Word was *with* God." What do you here understand by the term God, if the *Word* means the second person in the Trinity; for there is an evident distinction between the two terms? If you say it means the Father only, you are puzzled again in the next sentence, where it is said, "the *Word* was God." *Then* you must give a different definition of God, and say it was *not* the Father only. If you say it means the Father and the Holy

Spirit, this is a refinement of reasoning for which you have no authority. Understand it as *the wisdom, or power, or perfection of God*, and there is none of this difficulty.

Once more, in the 14th verse, it is said that the "Word was made flesh." You do not take this *literally*, that the *second person* in the Trinity was made a *man*. No; you explain it, that the *divinity* of Christ was *added* to the *humanity*. Is there less of *reasoning* in this than in our explanation, that, *Divine power or wisdom was infused into the man Jesus*? Upon the whole, your explanation seems clogged with difficulties, our's much more clear.

With this explanation of the terms used let us review this introduction to the gospel of John.

"1. In the beginning (of the Christian dispensation) was the word, (divine inspiration, wisdom, or perfections communicated at the baptism of Jesus) and the word was with God, and the word was (no other than) God (himself)."

* This Logos was not an *oson*, not a being distinct from

“ 2. The same was in the beginning with God.

“ 3. All things were made by him, (by God) and without him was not any thing made that was made.*

“ 4. In him was life; and the life was the light of men.†

“ 5. And the light shineth in darkness, and the darkness comprehended it not.‡

“ 6. There was a man sent from God, whose name was John.

“ 7. The same came for a witness, to bear witness of the light, that all men through him might believe.

God, as the Gnostics maintained, but no other than *God himself*.

* For the true sense of *εγενετο* (made), see Improved Version in loc.

† (*Ζωή*) life, was not an ceon, or being distinct from God, as the Gnostics maintained, but this also was an attribute of Deity. “ And *God* breathed into his nostrils the breath of life, and man became a *living soul*.” (Gen. ii. 7.)

‡ This divine communication, by which “ man became a *living soul*,” and which constituted him “ the *image* of God,” (Gen. i. 27) was granted even to the ignorant and idolatrous heathens, but they did not improve it. See Wakefield's Note in loc. He renders the words, “ They *hindered* it not,” it was not “ totally eclipsed by them.”

“ 8. He was not that light, but was sent to bear witness of that light.*

“ 9. That was the true light, which lighteth every man that cometh into the world.†

“ 10. He was in the (whole) world, and the world was made by him, and the world knew him not.‡

“ 11. He came unto his own, (chosen people the Jews) and his own received him not, (disobeyed his commands and fell into idolatry.)

“ 12. But as many as received him, (were obedient to his commands) to them gave he power to become the sons of God, even to them that (practically) believe on his name.

“ 13. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”

* The Gnostics called John the Great Light. The evangelist asserts that he was not so, but was sent to bear witness of the illumination of another. (See Jones' Illustrations, p. 618, 619. Michaelis, Introd. Vol. III. p. 294.)

† “This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.” 1 John i. 5.

‡ (*Eysenro*) was enlightened by him. (See Im. Ver. in loc.)

Hitherto then, in this introduction of John, no reference appears to be made to the *person* of Christ. It was written entirely in opposition to the Gnostic doctrine of æons, of the separate existences of wisdom, and life, and light; and to maintain, that they were all one and the same being, all God himself.

In the fourteenth verse, he introduces the messenger of the covenant, the *Messiah*, by saying, That the perfections of Deity became *flesh*; (were imparted to a *real man*) still in opposition to the Gnostics, who asserted that the Christ was *not flesh* (a mere man).^{*} To this man he then proceeds to ascribe the possession of light, and life, and divine perfections. Towards the close of his gospel he expressly states, that he wrote these things “*that ye might*

^{*} Psalm lvi. 4. “I will not fear what *flesh* can do unto me.” V. 11, “I will not fear what *man* can do unto me.” Luke iii. 6, “And all *flesh* shall see the salvation of God.” John xvii. 2, “As thou hast given him power over *all flesh*.” Acts ii. 17, “And it shall come to pass in the last days, saith God, I will pour out of my spirit upon *all flesh*.” 1 Pet. i. 24, “For *all flesh* is as grass.” Matt. xxiv. 22, “And except those days should be shortened, there should *no flesh* be saved.” And in various other places.

believe that (the man) Jesus is the Christ, (the anointed) the Son of God. John xx. 31.*

* It cannot be unknown to most of the readers into whose hands these Lectures will fall, that the ascription of the term *Logos* to Jesus Christ is perfectly consistent with Unitarian principles, and that by many Unitarians this construction is adopted. (See the notes to the Improved Version on this Introduction.) The following reasons have induced me to prefer the other construction:

1st, The whole paragraph appears to me much more clear, connected, and consistent.

2nd, If by *Logos* was meant Jesus Christ, the first clause would appear to contain a *self-evident proposition*, such as it is not probable an apostle would use; "In the beginning of the Christian dispensation, was Jesus Christ."

3rd, Though the word God might with the greatest propriety be applied to Jesus Christ, as it was applied to Moses, to magistrates, and to prophets; yet our Saviour *always carefully avoided its use*, and his apostles appear to have imitated his example.

4th, The supposition that John used the expression, God, in the same verse in two such different senses, seems *highly improbable*. Mr. Simpson's learned dissertation upon the probability of this supposition, because to one the article is prefixed and the other is without the article, does not satisfy my mind, because in the sixth verse of the same chapter, the article is not prefixed, and no one doubts that the word there relates to the true God.

5th, Though it is possible Jews might understand this use of the word *θεος* by their own scriptures, yet it is probable Gentiles would not.

6th, The proofs adduced by Mr. Wakefield, of the common

The second passage is John xx. 28,
 “And Thomas answered and said unto

use of the word Logos for *wisdom*, or *some of the perfections* of the Deity, appear perfectly unanswerable. See Wakefield's notes in loc.

7th, Mr. Simpson's arguments opposite to Mr. Wakefield's, appear to be founded on the presumption that John wrote his gospel *for the Jews*; if the later date of this gospel be adopted, this *could not* have been the case; if the earlier, it is highly *improbable*, it being generally allowed that it was written in *opposition to the Gnostics*.

8th, The passages referred to by Mr. Simpson, Mr. Belsham and others, as parallel, do not appear to me to confirm the opinion. In 1 John i. 1, 2, the construction, I should imagine, does not refer the “handling,” &c. to the word Logos, as a person. “Concerning (*περὶ*) the word (or doctrine) of life, *that which* was from the beginning, which we heard, which we saw with our eyes, which we have looked upon, which our hands have handled; (for the *life* was manifested and we have seen *it*, and bear witness, and shew unto you that *eternal life*, which was with the Father and was manifested unto us) *that which* we have seen and heard declare we unto you.” In the highly figurative language of the prophetic vision in Rev. xix. 11, &c. may not the expression Word of God, denote the Christian religion, “whose mantle was dipped in blood?”

9th, Clement, of Alexandria, gives the following definition, “The Logos of the universal Father is *wisdom* and *goodness*, most conspicuously displayed from himself; it is *power* irresistible and truly *divine*,” p. 547, quoted in Jones's *Illustrations*, p. 12.

10th, The following passages of scripture seem to confirm the opinion that Logos means the divine perfections, Ps. xxxiii. 6, “By the word of the Lord were the heavens made.” Acts

him, my Lord, and my God." Here, it has been triumphantly exclaimed, is an irrefragable proof of the divinity of Jesus Christ! Here, (almost in the *very last* page of all the gospels) for the *very first* time, an apostle addresses Jesus as God! Let us pause a moment, and judge of the probabilities of this case. Thomas had received almost *every evidence of testimony* that a reasonable being could de-

x. 36, "The word which God sent unto the children of Israel, preaching peace *by* Jesus Christ." John x. 35, Our Saviour himself confirms this signification, when he asks, "If he called them gods unto whom the *word* of God (divine inspiration) came." 1 Kings xii. 22. "But the *word* of God came unto Shemaiah, the man of God" (the prophet). 1 Chron. xvii. 3, "And it came to pass the same night, that the *word* of God came to Nathan." 1 Cor. xiv. 36, 37, "What, came the word of God out from you? or, came it unto you only? If any man think himself *to be a prophet*," &c. 2 Pet. iii. 5. "For this they willingly are ignorant of, that by the *word* of God, the heavens were of old." Isaiah ii. 1. "The *word* that Isaiah the son of Amoz, saw concerning Judah and Jerusalem." Jeremiah v. 13. "And the prophets shall become wind, and the *Word* is not in them." Jeremiah xi. 1, "The *word* that came to Jeremiah from the Lord." xviii. 1. xxi. 1. xxv. 1. xxx. 1. xxxii. 1. xxxiv. 1. xxxv. 1. xl. 1. xxxvii. 17, "Is there any *word* from the Lord?"

- In all these instances the term Logos is used; and they all denote *divine* wisdom, inspiration, information, power, or other perfection bestowed upon man.

sire, that Jesus was raised from the dead ; his ten *companions*, most intimate *friends*, and the *women*, assured him that they had *absolutely seen Jesus*. So fully assured was he, that his late master was a *dead man*, that he would not give the *slightest credit* to their evidence. “ *I will not believe, though I should see him and touch him, and put my fingers into the print of the nails.*” Yet, according to your hypothesis, no sooner does he see him, *than he hails him as the great Jehovah !* In one instant he would not believe it possible *that he was raised from the dead* (though he had seen Lazarus), and the *next* instant (though again he had often been with Lazarus and drew no such inference), because he *sees* him, *sees him flesh and blood, touches him, puts his finger into his side, he believes, and affirms him to be God !*

How much more natural that this phrase should consist of two distinct exclamations, connected by the evangelist's introduction of the word, “and.” Thomas sees Jesus, and exclaimed, “O my Master ! or, O my Lord !”—and *heal so ex-*

claimed—perhaps with uplifted hands—
 “O my God!” This is *consistent*, and
 fully accords with the *hasty temper and*
generous character of Thomas.*

I now pass on to a third passage in this
 class, frequently adduced. (Rom. ix. 5.)
 “Whose are the fathers, and of whom, as
 concerning the flesh, Christ came, who is
 over all, God, blessed for ever. Amen.”
 With this passage I shall contrast only

* I copy the following from Mr. Wakefield’s note in loc.

“This exclamation is in the *vocative case*; forso these writers
 often express themselves: see Matt. xi. 26, and many other
 places. And I look upon the full construction of the passage
 to be this: *Και ειπεν αυτω. Ο Κυριος μου και ειπεν. Ο Θεος μου*:
 so that the *και* (and) is put in by the evangelist to distinguish
 the two exclamations, and is no part of what Thomas said.
 Of this also we have already met with a variety of specimens.
 See Acts i. 20.”

The passage here referred to is this, “For it is written in the
 Book of Psalms, Let his habitation be desolate, and let no one
 dwell therein; and his bishopric let another take.”

This stands as a single quotation; but they are two quotations
 from different Psalms. Ps. lxxix. 25, “Let their habitation be
 desolate; and let none dwell in their tents.” Ps. cix. 8, “Let
 his days be few; and let another take his office, (bishopric,
 Sepgt.).”

It is therefore evident that the connecting particle, and, must
 be the evangelist’s, and no part of the quotations. “For it is
 written, Let his habitation, &c.—and it is also written—His
 bishopric, &c.”

the following, (1 Cor. xv. 23 to 28.) "But every man in his own order: Christ the first fruits; afterwards they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him. *And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.*"

Here then are two passages by the same writer, apparently in complete contradiction to each other. Are we to *reason* upon them or not? In what manner will *you* reason upon that passage which I have adduced, so as in any way to make Christ God. He is to give up the kingdom, and to become subject to him who put it into his hands.

The passage adduced on your side only wants a stop in a different place; (and you are aware that the New Testament was written without stops) it will then read thus: "Of whom was Christ, according to the flesh. God, who is over all, be blessed for ever."* As a proof that the apostle meant the expression as a holy exclamation or prayer, he subjoins, Amen. All this is clear and natural. If you can as clearly explain the passage I have adduced from the Corinthians, so as to accord with your system, we shall then be upon a par.†

* For a number of authorities in favour of this punctuation see Belsham's *Calm Inquiry*, p. 222. Griesbach says this punctuation was adopted by many of the Fathers.

"The *punctuation* of the Bible is a modern invention. In the ancient manuscripts no marks are found, except a point and a blank space. The comma was invented in the *eighth* century; the semicolon in the *ninth*; the other stops were discovered afterwards. The spirits and accents are said to have been introduced by Aristophanes, of Byzantium, before the Christian era; but unless the Codd. Vaticanus and Covilianus be exceptions, they are found in no Greek manuscript written before the seventh century."

Butler's *Horæ Biblicæ*, Vol. I. p. 223.

† "The early Christian writers, who were but too much disposed to exalt the person of Christ, did not understand these

A third passage is (Titus ii. xiii.) "Looking for that blessed hope, and the glori-

words as spoken of him. Some of them pronounce it to be rashness and impiety, to say that Christ was the God over all, which they would not have done if this passage had belonged to him; others affirm, that no pious person could use such language concerning Christ. Dr. Clarke, Scrip. Doctr. p. 85."

"The best critics have observed that the word will full as well admit this construction as the other: the verb *εἶπω*, be, on other occasions being left to be supplied. See Matt. xv. 5.

"It is also observed, that in all other places the term *εὐλογητός*, blessed, is appropriated to the Father only: and when at any time Christ is said to be *εὐλογημένος*, blessed, as Matt. xxi. 9, it is quite another thing.

"It remains, therefore, that the words in question are to be read, 'God, who is over all, be blessed for ever;' and are to be understood as a sudden pious thought, and ejaculation of the apostle's to Almighty God, struck with admiration of the divine goodness in the subject before him. And this is rendered the more probable, by its being consonant to the apostle's manner of writing, to interrupt the matter he is treating of, by breaking forth into such devout strains. Thus, Ephesians i. 3, immediately after his salutation of them, he strikes out; 'Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly things, in Christ;' and not long after, in the same Epistle, iii. 20, 'Now unto him that is able to do exceeding abundantly, above all that we can ask or think,' &c. See also, 'Rom. i. 25. xi. 23. 2 Cor. i. 3. xi. 31.

"I should think these arguments must be sufficiently convincing to all, that St. Paul, in this place, is far from styling Christ, God over all. But I would also wish the reader to make use of his own understanding, and consider whether the

ous appearing of the great God, and our Saviour Jesus Christ." We have only to prefix the sign of the genitive case before "our Saviour," and then it explains itself; "of the great God, and *of* our Saviour Jesus Christ."* *Evidently* speaking of two distinct persons.

The next text to be adduced is, (Heb. i. 8.) "But unto the Son, he saith, Thy throne, O God, is for ever and ever." I add the next verse, "Thou hast loved righteousness, and hated iniquity; therefore *God, even thy God, hath anointed thee with the oil of gladness above thy fellows.*" Explain these two passages upon *your* system, and see what they imply.

You imagine the apostle Paul to represent God, the great Jehovah, as addressing his Son; and to use this noble appel-

apostle, whether any man in the use of his reason, could advance such a contradiction, as in the same sentence, to call Christ the most High God, and also a Jew lineally descended from Jews; for this last is the meaning of the words 'of whom as concerning the flesh.' "

Lindsey's List of False Readings, p. 63.

* This is the translation given by Archbishop Newcome.

lation: "O God, thy throne is for ever and ever." Then immediately to inform this Son, that *because* he had loved righteousness, *God*, even *his* God, had *anointed* him with the oil of gladness above *his fellows*! Is this Jehovah addressing Jehovah? What can be meant by his being anointed *above his fellows*? Say not that it means the Great God!

Will you then prefer your construction, or the following? "Thy throne, O God," may with propriety be translated, "God is thy throne," thy support, thy firm bulwark and security. But take the expression as you will, it is only a quotation from the 46th Psalm and the 6th verse; where it is uttered of Solomon.*

One more passage under this division must be noticed, (1 John v. 20.) "And we are in him that is true, even in his

* See Lindsey's List of False Readings in loc. "God is thy throne for ever and ever."—Wakefield. "God is the support of thy throne."—Sykes. "The sense is, 'God himself is thy perpetual throne,' that is, when applied to Solomon, 'as a throne supports men firmly, (immoveably) so God shall always support thee in thy kingdom;' when applied to Christ, 'God himself shall support thee in thy kingdom, which shall never end.'—Grotius.

Son Jesus Christ. This is the true God and life eternal." By reading the context there will appear an evident and marked distinction throughout, between the *true* God and the *Son* of God. Thus, 11th verse, "And this is the record, *that God* hath given to us eternal life; and this life is *in his Son*. He that hath the Son hath life; and he that hath not the *Son* of God, hath not life." Thus he proceeds, &c. 19th verse, "And we know that we are *of God*; and the whole world lieth in wickedness. And we know that the *Son* of God is come, and hath given us an understanding that we may know *him that is true*. And we are in him that is true, by his Son Jesus Christ. This is the true God," (the doctrine respecting the true God) "and eternal life."* It is said that

* Archbishop Newcome thus translates the passage, and subjoins the following note. "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, through his Son Jesus Christ. This is the true God and everlasting life." ("Know him that is true.") Many manuscripts and versions add "God" after "true." This may be a gloss; but the addition shews how the passage was understood. ("And we are in him that is true.") We have the knowledge

the pronoun "*this*" (*this* is the true God) *must* refer to the last antecedent Jesus Christ. I will again not go far to look for a passage in which you shall deny this *must*. In the same page, John ii. 7. "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh" (is a man). "This is a deceiver and an antichrist." Now here will you not contradict your former position, and say, 'The pronoun "*this*," *cannot* refer to the *last* antecedent, it *must* refer to the *first*.' If not you make Jesus Christ a deceiver and an antichrist.

Let us however refer to the words of our Saviour himself upon this subject, from

and favour of the true God. He that *is true* must be *different* from the person who gave men an understanding to *know him*. ("Through his Son Jesus Christ.") By means of, by the manifestation of his Son Jesus Christ. This rendering occurs in our old English Bibles. See the editions of 1549, 1551, 1568. See also Grotius, L'Enfant and Beausobre, and Benson. ("This is the true God.") By him that is true, I mean *the true God*, and the giver of everlasting life. See John xii. 50. xviii. 3, 11. Grot. and Whitby's Last Thoughts, 2d ed. p. 86. Or, This is the true God, and this Jesus Christ is everlasting life. i. 2. That *et cetera* sometimes refers to the remote antecedent, see Acts ii. 22, 23, vii. 18, 19. 2 John vii. Grotius refers to Acts viii. 26, x. 6." Newcome in loc.

which John certainly derived his doctrine, and to which he probably refers, as they are recorded by himself, in the 17th chapter of his gospel, and first three verses. "These words spake Jesus, and lifted up his eyes to heaven, and said, Father the hour is come; glorify thy Son, that thy Son also may glorify thee; as thou hast *given* him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, *the only true God*, and Jesus Christ *whom thou hast sent*." This is a *prayer*, addressed by our Saviour to the *only true God*!

Thus, my Trinitarian hearers, you perceive that every one of these passages may, without any forced or strained construction, be applied to God the Father. Can you with equal ease shew that the opposite passages accord with your opinions? If not, are you justified in paying adoration to any other being than that Being to whom our Saviour prayed, and whom he styles the *only true God*?

One thing ought always to be kept in mind on this subject, that the translators

of our Testament were rigid Trinitarians ; and, therefore, if any phrase was doubtful, would *naturally* translate it as favourably as possible to their own creed.

Two or three passages in the 2d class remain to be noticed, namely, where the expressions allude to Jesus Christ, but do not denote the Supreme God. The first is Acts xx. 28. "to feed the church of God, which he hath purchased with his own blood." Is this passage to be taken literally? *The blood of God!* You will not, you cannot say that *God* was *suspended* on the cross, was *pierced* in his side, and that *blood* issued from a wound inflicted upon *God!* You acknowledge it was not the *divine* nature that died, *that* was immortal. Then explain the passage how you please. I will make one remark. All the most ancient and valuable manuscripts have not the word God, but "Lord," "the church of the Lord." Griesbach inserts the word Lord, and says he could not do otherwise from the evidence. The Eclectic Reviewers,* (March 1809) say, "On seriously

* Carpenter's Unitarianism in loc.

weighing all the evidence, every *impartial mind*, we conceive, will admit that the last," viz. the Lord "has the fairest claim to acceptance as the genuine reading." "Feed the church of the Lord, which he purchased (acquired) with his blood."*

A 2nd. passage. (1 Tim. iii, 16.) "And without controversy, great is the mystery of godliness: God was manifest in the flesh, &c." What! was the great God *seen*? Was he *confined* to a human body? Did he require the spirit to *justify* or attest his mission? Was he received up

* Archbishop Newcome renders it, "the Church of the Lord."

Griesbach sums up in the following words: "From all these it clearly appears, that not one manuscript, which, either for its antiquity or its internal integrity, is entitled to the praise of a fit and uncorrupted witness, contends for the reading "God." It is not found except in more modern books, and those, either entirely contemptible, or miserably interpolated." *In loc.*

Those who still think the word God is to be retained, will find relief from the idea of a *bleeding* God, by an observation of Mr. Wakefield upon this passage; that "his own *blood*," may, with propriety, be translated, "his own *son*." He quotes several passages in which the word blood is so used. The following may be sufficient from Virgil, *On. vi. 835.*

Proijce tela manu, Sanguis Meus.

into *glory*? Compare this with the following, (John i. 18.) “No man hath *seen* God at any time.” (1 Tim. i. 17.) “Now unto the King eternal, *immortal*, invisible.” You will at once tell me that the passage is not to be *so literally* taken, as if the great God himself was actually *visible* to mortal eyes.—Then I firmly *believe* the passage. I believe that God *was* manifest in the *flesh*, in the *man* Jesus Christ. That he possessed the spirit of God “without measure;” that, by his miracles, he most clearly *manifested* that *God* was with him.

One observation however, must not be omitted here. In the greek language a dot of ink will change the pronoun, *who*, or he who, into God. (ος into θες, the abbreviation for θεος, God.) Dr. Mills says that “Not one of the fathers in all their warm attacks upon the heterodox, ever quoted this expression, God, till the year 380.” There is also a curious piece of ecclesiastical history, that a little before this time, Macedonius, bishop of Constantinople was banished the realm for this very alteration.—Many of the best

manuscripts have not the word God ; Griesbach rejects it, and the Eclectic Reviewers admit that it is not the genuine reading.* “ Great is the mystery of godliness. He who was manifest in flesh” (a real *man*, in opposition to the Gnostic opinion, that he was only so in appearance,) “ was justified,” (attested, proved, to be the Messiah) “ by the Spirit, seen by his messengers, preached unto the Gentiles, believed on in the world, received up into glory.”†

One other passage must be noticed, (1 John, iii. 16) “ Hereby perceive we the love of God, because he laid down his life for us.” Upon this passage it is necessary to remark only, that the word God is certainly spurious. It has, I may almost say, no authority ; it is rejected in all approved versions ; and in our common translation is usually printed in Italics, to shew that it is not in the original.

“ Hereby perceive we love, because he

* Carpenter’s Unitarianism in loc.

† Archbishop Newcome remarks, if we read *ôς, he who, we* have a construction like Mark iv. 25. Luke viii. 18. Rom. viii. 32.

(that is Christ) laid down his life for us ; and we ought to lay down our lives for the brethren.”*

I believe I have now adduced nearly all the texts, certainly, the most important, which you urge as proofs that Jesus Christ was God. Those which speak of his oneness with the Father, and other similar expressions, will be considered in the next Lecture. Thus far then your creed depends upon a few detached passages, which *may*, so easily, and most of which absolutely *must*, be differently understood.

But suppose we grant that the word God is in one or two places applied to Jesus Christ, is your doctrine of three persons in one God to be inferred from the expression. Let us see to what extent this inference will carry us. (Psalm lxxxii. 1.) “God standeth in the congregation

* Newcome translates it, “Hereby we know love, because Christ laid down his life for us.

“The words, *of God*, are omitted in the Alexandrian and royal Parisian, and other manuscripts ; in many printed editions of the Greek Testament, and left out of the text, by Mill, Bengelius, Wetstein, Griesbach.”

Lindsey’s List of False Readings, p. 23.

of the mighty; he judgeth among the Gods." Here magistrates and judges are called Gods, and Jehovah is represented as rebuking them. 2nd. "How long will ye judge unjustly, and accept the persons of the wicked?" 6th. "I have said, ye are gods; and all of you are children of the Most High. But ye shall die like men and fall like one of the princes." — Exodus vii. 1. "And the Lord said unto Moses, See, I have made thee a God to Pharaoh." Judges xiii. 21, 22. "Then Manoah knew that it was *an angel* of the Lord. And Manoah said unto his wife, we shall surely die, because we have seen *God*."* In none of these cases will you allow the word to mean the Supreme Jehovah. No, you exclaim, *it must be understood in an inferior sense*. Do we then make any greater use of carnal reason than you, when we say that if it be applied to Jesus Christ, *it must be in an inferior sense*?

However, you will allow our Saviour himself to give us his opinion plainly upon

* See observations on the word Alehim, p. 187.

the subject. He was once charged with making himself God, to which he replied, (John x. 34, &c.) "Is it not written in your law, I said, Ye are gods. If he called them *Gods*, unto whom *the word* of God came, and the scripture cannot be broken. Say ye of him whom the *Father* hath sanctified and sent into the world, Thou blasphemest ; because I said, I am *the Son of God* ?" He here positively denies the charge of making himself *God*, only calling himself the *Son of God*. But maintains, that if he had called himself *God*, he would have been justified by the *scripture use of the term, as applied to prophets* ; all of whom he surpassed. Are not we then justified in taking, nay, are we not bound to take, our Saviour's own definition, if, in any case, *others* have ascribed to him the term of which he disclaimed the use ?

Will it now be said, you have indeed contrived to explain away the apparent meaning of some of the passages upon which we rely, but what have you to substitute in their stead ? The main arguments upon which we found our opi-

nions will be reserved for the next Lecture but one ; I might however answer your question in general, by saying, ' We have to urge all the rest of the New Testament, viewed *consistently* and *collectively* as a whole.' However, I will now call your attention to the following facts.

" Those passages in the New Testament in which the Father is styled One or Only God, are in number seventeen. Those passages where he is styled God, absolutely, by way of eminence and supremacy, are in number 320. Those passages where he is styled God, with peculiarly high titles and epithets, or attributes, are in number 105. Those passages wherein it is declared, that all prayers and praises ought to be offered to him, and that every thing ought to be ultimately directed to his honour and glory, are in number ninety. Passages wherein the Son is declared positively, and by the clearest implication, to be subordinate to the Father, deriving his being from him, receiving from him his divine power, and acting in all things wholly

according to the will of the Father, are in number above 300.”*

To which list I beg to add the following. Jesus Christ is eighty-five times called the Son of *Man*, or the Son of *a Man*! And, still further, he is himself about seventy times called *a Man*! I do not pledge myself to be so perfectly accurate as to be within one or two, more or less, but the general statement is correct.

Now will it be said, that in these instances, the writers meant *only half* of Christ? What are we to think of it then, that they never in a single instance *said so*? And if *they* never so explained it, have you any right to *infer* that they so understood it? What an amazing stretch of the powers of reason is here! They never call Jesus a *God-man*. They never speak of his *two natures* divine and human. *They have put it upon record eighty-five times, that he was called the*

* These passages will be given at length in a Supplement. They will be found rather more numerous; but I have here retained the statement as made in Matthews's Recorder. End of 2nd. Vol.

Son of a Man, and about seventy times that he was called a Man, and yet they NEVER tell you that the word ought to be understood differently from its common signification!! What an accumulation of evidence is here! With such ground to stand on, Christians, what have we to fear? The word of God is our foundation, wherefore should we be moved?

*“ Though billows after billows roll,
To overwhelm my sinking soul;
Firm as a rock my soul shall stand,
Upheld by God's Almighty hand.”*



SUPPLEMENT

TO

LECTURE VI.

JEHOVAH THE ONE OR ONLY GOD.

Matt. xix. 17, And he said unto him, Why callest thou me good? There is none good but *one*, that is God.

Mark xii. 29, And Jesus answered him, The first of all the commandments is, Hear, O Israel, the Lord our God is *one* Lord.

Mark xii. 32, And the scribe said unto him, Well, Master, thou hast said the truth; for there is *one* God, and there is *none other* but he.

John v. 44. How can ye believe, which

receive honour one of another, and seek not the honour that cometh from *God only*?

Rom. iii. 30, Seeing it is *one* God which shall justify the circumcision by faith, and uncircumcision through faith.

Rom. xvi. 27, To God *only* wise, be glory *through* Jesus Christ for ever.

1 Cor. viii. 4, We know that an idol is nothing in the world, and that there is *none other God* but one.

viii. 6, But to us there is *but one God*, the *Father*, of whom are all things, and we in him; and one *Lord* Jesus Christ, by whom are all things, and we by him.

Gal. iii. 20, Now a mediator is not a mediator of one; but *God is one*.

Eph. iv. 4, There is one body and one spirit, even as ye are called in one hope of your calling;

iv. 5, One Lord, one faith, one baptism,

iv. 6, *One God and Father* of all, who is above all, and through all, and in you all.

1 Tim. i. 17, Now unto the King eternal, immortal, invisible, *the only wise God*, be honour and glory, for ever and ever.

ii. 5, For there is *one God*, and *one mediator* between God and men, the *man* Christ Jesus.

vi. 14, That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ.

vi. 15, Which in his times he shall shew who is the blessed and *only* Potentate, the King of Kings, and Lord of Lord;

vi. 16, Who *only* hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see, to whom be honour and power everlasting.

James ii. 19, Thou believest that there is *one God*, thou doest well.

Jude 4, Denying the *only Lord God*, and our Lord Jesus Christ.

Jude 25, To the *only* wise God our Saviour, be glory and majesty, dominion and power, both now and ever.

Rev. xv. 3, Great and marvellous are *thy* works, Lord God Almighty ; just and true are *thy* ways, thou King of Saints.

xv. 4, Who shall not fear thee, O Lord, and glorify thy name ; for thou only art

holy ; for all nations shall come and worship before thee ; for thy judgments are made manifest.

GOD ABSOLUTELY AND BY WAY OF
EMINENCE.

Matt. iii. 16, And Lo, the heavens were opened unto him, and he saw the *spirit of God* descending like a dove, and lighting upon him.

xvi. 16, And Simon Peter answered and said, Thou art Christ the *Son* of the *living God*.

xxvii. 46, And about the ninth hour, Jesus cried with a loud voice, saying, Eli, Eli, lama sabbachthani? that is to say, *My God, my God*, why hast thou forsaken me?

Mark i. 1, The beginning of the gospel of Jesus Christ the *Son* of God.

i. 24, Saying, Let us alone, what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the holy one *of God*.

ii. 7, Why doth *this man* thus speak

blasphemies? Who can forgive sins but *God* only?

iii. 25, For whosoever shall do the will *of God*, the same is *my* brother, and *my* sister, and mother.

xvi. 19, So then, after the *Lord* had spoken unto them, he was received up into heaven, and sat on the right hand *of God*.

·Luke i. 32, He shall be great, and shall be called the *Son* of the Highest; and the *Lord God* shall give unto him the throne of *his father* David.

ii. 40, And the *child* grew, and waxed strong in spirit, filled with wisdom; and the grace *of God* was upon him.

ii. 52, And Jesus *increased* in wisdom and stature, and in favour with *God* and man.

vi. 12, And it came to pass in those days that he went out into a mountain to pray, and continued all night in prayer *to God*.

ix. 20, He said unto them, But whom say ye that I am? Peter answering, said, *The Christ* (anointed) of God.

·xxii. 69, Hereafter shall the *Son* of

Man sit on the right hand of *the power of God*.

xxiii. 35, And the people stood beholding; and the rulers also with them derided him, saying, He saved others; let him save himself, if he be *Christ the chosen of God*.

xxiv. 19, And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a *prophet*, mighty in deed and in word *before God* and all the people.

John i. 18, No man hath seen *God* at any time; the only begotten *Son*, which is in the *bosom of the Father*, he hath declared him.

i. 29, The next day John seeth Jesus coming unto him, and saith, Behold the *Lamb of God*, which taketh away the sin of the world.

iii. 16, For God so loved the world that he gave his only begotten *Son*, that ~~who~~soever believeth in him, should not ~~perish~~, but have everlasting life.

iii. 17, For God *sent* not *his Son* into the world to condemn the world; but that the world through him might be saved.

iii. 34, For he whom God hath *sent* speaketh the words of God ; for *God giveth* not the spirit by *measure* unto him.

iv. 23, But the hour cometh, and now is, when *the true worshippers shall worship the Father* in spirit and in truth ; for *the Father seeketh such to worship him*.

iv. 24, *God* is a *spirit*, and they that worship him, must worship him in spirit and in truth.

v. 18, Therefore the Jews sought the more to kill him, because he had not only broken the sabbath, but said also that *God* was his *Father*, making himself equal with God.

v. 44, How can ye believe, which receive honour one of another, and seek not the honour that cometh *from God* only ?

v. 45, Do not think that I will accuse you *to the Father* ; there is one that accuseth you, even Moses, in whom ye trust.

vi. 27, Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which *the Son of Man shall give* unto you ; for him hath *God the Father* sealed.

vi. 29, Jesus answered and said unto them, This is the work *of God*, that ye believe on *him* whom he hath *sent*.

vi. 32, Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven ; but *my Father* giveth you the true bread from heaven.

vi. 45, Every man therefore that hath heard, and hath learned of the *Father*, cometh unto *me*.

vi. 46, Not that any *man* hath seen the *Father*, save he which is of God ; he hath seen the Father.

vii. 17, If any man will do his will, he shall know of the doctrine, whether it be *of God*, or whether I speak *of myself*.

viii. 40, But now ye seek to kill me, *a man* that hath told you the truth, which I have heard *of God* : this did not Abraham.

viii. 42, Jesus said unto them, If *God* were your *Father*, ye would love me : for I *proceeded* forth, and came *from God* ; neither came I of myself, but he *sent* me.

viii. 54, Jesus answered, If I honour *myself*, my honour is nothing ; it is *my*

Father that honoureth me, of whom ye say, that he is your God.

xiii. 3, Jesus knowing that the *Father* had *given* all things into his hands, and that he was come *from God*, and went to *God*.

xiii. 31, Therefore, when he was gone out, Jesus said, Now is the Son of *Man* glorified, and *God* is glorified in him.

xiii. 32, If *God* be glorified in him, God shall also glorify *him* in himself, and shall straightway glorify him.

xiv. 1, Let not your heart be troubled. Ye believe in *God*, believe also in *me*.

xiv. 2, In *my Father's* house are many mansions ; if it were not so, I would have told you : I go to prepare a place for you.

xvi. 27, For the *Father* himself loveth you, because ye have loved *me*, and have believed that *I came out from God*.

xvi. 28, I came forth *from the Father*, and am come into the world : again, I leave the world, and go *to the Father*.

xvi. 30, Now are we sure that thou knowest all things, and needest not that any man should ask thee ; by this we believe that thou camest forth *from God*.

xx. 17, Jesus saith unto her, Touch me not, for I am not yet ascended to *my Father* ; but go to my *brethren*, and say unto them, I ascend unto *my Father* and *your Father*, and to *my God* and *your God*.

Acts ii. 17, And it shall come to pass in the last days, (*saith God*) I will pour out of my spirit upon all flesh ; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.

ii. 22. Ye men of Israel, hear these words : Jesus of *Nazareth*, a *man approved of God* among you by miracles and wonders and signs, which *God* did *by him* in the midst of you, as ye yourselves also know.

ii. 24, Whom *God* hath *raised* up, having loosed the pains of death ; because it was not possible that he should be holden of it.

ii. 32, This Jesus hath *God* raised up, whereof we are all witnesses.

ii. 33, Therefore being by the right had of *God* exalted, and having received of *the Father* the promise of the Holy

Ghost, he hath shed forth this which ye now see and hear.

ii. 36, Therefore let all the house of Israel know assuredly, that *God* hath *made* that same Jesus whom ye have *crucified*, both Lord and Christ.

iii. 15, And *killed* the prince of life, whom *God* hath *raised* from the dead ; whereof we are witnesses.

iii. 26, Unto you first, *God* having *raised* up his *Son* Jesus, sent him to bless you, in turning away every one of you from his iniquities.

iv. 10, Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of *Nazareth*, whom ye *crucified*, whom *God* *raised* from the dead, even by him doth this man stand here before you whole.

iv. 24, And when they heard that, they lift up their voice to God with one accord, and said, Lord, thou art God which hast made heaven and earth, and the sea, and all that in them is.

iv. 30, By stretching forth thine hand to heal, and that signs and wonders may be done by the name of *thy holy child Jesus*.

v. 30, The *God* of our fathers *raised up Jesus*, whom ye *slew and hanged on a tree*.

v. 31, Him hath *God exalted* with his right hand to be a prince and a saviour, for to give repentance to Israel, and forgiveness of sins.

v. 32, And we are his witnesses of these things ; and so is also the Holy Ghost, whom God hath given to them that obey him.

vii. 35, This Moses whom they refused, saying, Who made thee a ruler and a judge ? The same did *God* send to be a ruler and a deliverer by the hands of the angel which appeared unto him in the bush.

vii. 55, But he being full of the Holy Ghost, looked up steadfastly into heaven, and saw the *glory of God*, and Jesus *standing* on the *right hand of God*.

vii. 56, And said, Behold I see the heavens opened, and the *Son of Man standing* on the right hand of *God*.

viii. 12, But when they believed Philip, preaching the things concerning the kingdom of *God*, and the name of *Jesus*

Christ, they were baptized both men and women.

viii. 19, Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

viii. 20, But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of *God* may be purchased with money.

x. 38, How *God* anointed Jesus of *Nazareth* with the Holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the devil; for *God* was with him.

x. 40, Him *God* raised up the third day, and shewed him openly.

x. 42, And he commanded us to preach unto the people, and to testify that it is he which was *ordained* of *God* to be the judge of quick and dead.

xi. 17, Forasmuch then as *God* gave them the like gift as he did unto us, who believed on the Lord Jesus Christ, what was I that I could withstand *God*.

xiii. 23, Of this *man's seed* hath *God*, according to his promise, raised unto Israel a Saviour, Jesus.

xiii. 30, But *God raised* him from the dead.

xiii. 33, God hath fulfilled the same unto us their children, in that *he* hath *raised* up Jesus again, as it is also written in the second Psalm, Thou art *my son*, this day have I *begotten* thee.

xiii. 37, But he whom *God raised* again saw no corruption.

xvii. 30, And the times of this ignorance *God* winked at; but now commandeth all men every where to repent :

xvii. 31, Because he hath appointed a day in the which he will judge the world in righteousness, by *that man* whom *he* hath ordained ; whereof he hath given assurance unto all men, in that *he* hath *raised him* from the dead.

xx. 21, Testifying both to the Jews, and also to the Greeks, repentance toward *God*, and faith toward *our Lord* Jesus Christ.

xx. 24, But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the *Lord* Jesus, to testify the gospel of the grace of *God*.

xxvi. 18, To open their eyes, and to turn them from darkness to light, and from the power of Satan unto *God*, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

xxviii. 23, And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of *God*, persuading them concerning *Jesus*, both out of the law of Moses, and out of the prophets, from morning till evening.

xxviii. 31, Preaching the kingdom of *God*, and teaching those things that concern the *Lord Jesus Christ*, with all confidence, no man forbidding him.

Rom. i. 1, Paul, a servant of *Jesus Christ*, called to be an apostle, separated unto the gospel of *God*.

i. 3, Concerning his *Son Jesus Christ*, our Lord, which was made of the seed of *David according to the flesh*.

i. 7, To all that be in Rome, beloved of *God*, called to be saints; grace to you, and peace from *God our Father*, and the *Lord Jesus Christ*.

i. 8, First, I thank my *God through* Jesus Christ, for you all, that your faith is spoken of through the whole world.

i. 9, For God is my witness, whom I serve with my spirit in the gospel *of his Son*, that without ceasing I make mention of you always in my prayers.

ii. 16, In the day when *God* shall judge the secrets of men *by* Jesus Christ, according to my gospel.

iii. 22, Even the righteousness of *God* which is by faith of *Jesus Christ*, unto all, and upon all them that believe ; for there is no difference.

iii. 24, Being justified freely by his grace, *through* the redemption that is in Jesus Christ.

iii. 25, Whom *God* hath set forth to be a propitiation, through faith in his blood, to declare his righteousness, for the remission of sins that are past, through the forbearance of God ;

iii. 26, To declare, I say at this time his righteousness, that he might be just, and the justifier of him which believeth in *Jesus*.

v. 1, Therefore being justified by faith,

we have peace with *God, through* our *Lord Jesus Christ*.

v. 5, And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

v. 8, But *God* commendeth his love towards us, in that while we were yet sinners, *Christ* died for us.

v. 10, For if when we were enemies, we were reconciled to *God by* the death of *his Son*, much more being reconciled, we shall be saved by his life.

v. 11, And not only so, but we also joy in *God, through* our Lord Jesus Christ, by whom we have now received the atonement.

v. 15, But not as the offence, so also is the free gift. For if through the offence of one, many be dead; much more the grace of *God*, and the gift by grace, which is *by one man*, Jesus Christ, hath abounded unto many.

vi. 10, For in that he *died*, he died unto sin once; but in that he liveth, he liveth unto *God*.

vi. 11, Likewise reckon ye also your-

selves to be dead indeed unto sin ; but alive unto *God*, *through* Jesus Christ our Lord.

vi. 23, For the wages of sin is death ; but the gift of *God* is eternal life, *through* Jesus Christ our Lord.

vii. 4, Wherefore, my brethren, ye also are become dead to the law by the body of Christ ; that ye should be married to another, even to him who is *raised* from the dead, that we should bring forth fruit unto *God*.

vii. 25, I thank *God through* Jesus Christ our Lord. So then, with the mind, I myself serve the law of God, but with the flesh, the law of sin.

viii. 3, *God* sending his own *Son* in the likeness of sinful flesh.

viii. 14, For as many as are led by the spirit of God, they are the sons of God.

viii. 16, The Spirit itself beareth witness with our spirit, that we are the children of God.

viii. 17, And if children then heirs ; heirs of *God*, and joint heirs with *Christ*.

viii. 33, It is *God* that justifieth.

viii. 34, It is *Christ* that *died*, yea ra-

ther that is risen again, who is even at the *right hand of God*.

viii. 39, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of *God*, which is in Christ Jesus our *Lord*.

x. 9, If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that *God hath raised him* from the dead, thou shalt be saved.

xv. 5, Now the *God* of patience and consolation, grant you to be like-minded one towards another, *according to Christ Jesus*.

xv. 6, That ye may with one mind and one mouth glorify *God*, even the *Father* of our *Lord* Jesus Christ.

xv. 7, Wherefore receive ye one another, as *Christ* also received us, to the *glory of God*.

xv. 8, Now I say that Jesus Christ was a *minister* of the circumcision for the truth of *God*, to confirm the promises made unto the fathers.

xv. 13, Now the God of hope fill you with all joy and peace in believing.

xv. 15, I have written the more boldly

unto you, in some sort, as putting you in mind, because of the grace that is given to me *of God*.

xv. 17, I have therefore whereof I may glory *through* Jesus Christ, in those things which pertain to *God*.

xv. 30, Now I beseech you, brethren, for the *Lord* Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to *God* for me.

1 Cor. i. 1, Paul called to be an apostle of *Jesus* Christ, *through* the will of *God*.

i. 2, Unto the church of *God* which is at Corinth, to them that are sanctified in *Christ Jesus*.

i. 3, Grace be unto you, and peace from *God* our Father, and from the *Lord* Jesus Christ.

i. 4, I thank my *God* always on your behalf, for the grace of *God* which is given you *by* *Jesus* Christ.

i. 9, *God* is faithful, *by* whom ye were called unto the fellowship of his *Son* *Jesus* Christ our Lord.

i. 24, *Christ*, the power of *God*, and the wisdom of *God*.

i. 30, But of him are ye in *Christ Jesus*, who of *God* is made unto us wisdom, and righteousness, and sanctification, and redemption.

ii. 4, And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power.

ii. 5, That your faith should not stand in the wisdom of men, but in the power of *God*.

ii. 10, But *God* hath revealed them to us by *his Spirit*; for the Spirit searcheth all things, yea, the deep things of God.

ii. 11, The things of God knoweth no man, but the Spirit of God.

ii. 12, Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.

iii. 16, Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

iii. 23, And ye are Christ's; and *Christ* is *God's*.

iv. 1, Let a man so account of us, as of

the ministers of *Christ* and stewards of the mysteries of *God*.

vi. 11, Ye are justified in the name of the *Lord* Jesus, and *by* the Spirit of our *God*.

vi. 14, And *God* hath both *raised* up the *Lord*, and will also *raise* up *us* by his own power.

vi. 19, Your body is the temple of the Holy Ghost, which is in you, which ye have of *God*.

vii. 17, But as *God* hath distributed to every man, as the *Lord* hath called every one, so let him walk.

ix. 21, Being not without law to *God*, but under the law to *Christ*.

xi. 3, *The head of Christ is God*.

xii. 3, No man, speaking by the Spirit of *God*, calleth *Jesus* accursed:

xii. 6, And there are diversities of operations, but it is the same *God* which worketh all in all.

xv. 15, We have testified of *God* that he *raised* up *Christ*.

xv. 24, Then cometh the end, when he shall have delivered up the kingdom to *God*, even the Father.

xv. 28, And when all things shall be subdued unto him, then shall the *Son* also himself be *subject* unto *him* that *put* all things under him, that *God may be all in all*.

xv. 57, Thanks be *to God*, which giveth us the victory, *through* our *Lord Jesus Christ*.

2 Cor. i. 1, Paul, an apostle of *Jesus Christ by the will of God*.

i. 2, Grace be to you, and peace from *God our Father*, and from the *Lord Jesus Christ*.

i. 3, Blessed be *God, even the Father of our Lord Jesus Christ*.

i. 18, But as God is true, our word toward you was not yea and nay.

i. 19, For the *Son* of God, Jesus Christ, who was preached among you by us, was not yea and nay.

i. 20, For all the promises of *God in him* are yea, and in him, Amen, unto the glory of God by us.

i. 21, Now he which establisheth us with you *in Christ*, and hath anointed us, *is God*.

ii. 14, Now thanks be unto *God*, which always causeth us to triumph *in Christ*.

ii. 15, For we are unto *God* a sweet savour of *Christ* in them that are saved, and in them that perish.

ii. 17, For we are not as many which corrupt the word of God ; but as of sincerity, but as of God, in the sight of *God*, speak we *in Christ*.

iii. 4, And such trust have we *through Christ* to *God*-ward.

iv. 4, Lest the light of the glorious gospel of *Christ*, who is the *image* of *God*, should shine unto them.

iv. 6. For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of *God*, in the face of *Jesus Christ*.

v. 5, Now he that hath wrought us for the self-same thing is God.

v. 18, And all things are of *God*, who hath reconciled us to himself *by Jesus Christ*.

v. 19, *God* was *in Christ* reconciling 'the world unto himself.

v. 20, Now then we are ambassadors for Christ, as though God did beseech you by us : we pray you in *Christ's* stead be ye reconciled to *God*.

v. 21, That we might be made the righteousness of *God* in *him*.

vi. 4, But in all things approving ourselves as the ministers of *God*.

vi. 7, By the word of truth, by the power of *God*.

ix. 13, By the experiment of this ministration they glorify *God*, for your professed subjection unto the gospel of *Christ*.

x. 5, Casting down imaginations, and every high thing that exalteth itself against the knowledge of *God*, and bringing into captivity every thought to the obedience of *Christ*.

xi. 31, *The God and Father of our Lord Jesus Christ*, which is blessed for ever more.

xii. 19, We speak before *God* in *Christ*.

xiii. 4, For though he was *crucified* through weakness, yet he liveth *by the power of God*.

xiii. 14, The grace of the *Lord Jesus Christ*, and the love of *God*, and the communion of the Holy Ghost be with you all.

Gal. i. 1, Paul, an apostle (not of men, neither by man, but by *Jesus Christ*, and

God the Father who *raised* him from the dead.)

i. 3, Grace be to you and peace from *God the Father*, and from our *Lord Jesus Christ*.

i. 4, According to the will of God and our father.

i. 15, But when it pleased *God*, who separated me from my mother's womb, and called me by his grace,

i. 16, To reveal his *Son* in me, that I might preach him among the heathen.

ii. 20, I live by the faith of the *Son* of God, who loved me and gave himself for me.

ii. 21, I do not frustrate the grace of God; for if righteousness come by the law, then Christ is *dead* in vain.

iii. 17, The covenant that was confirmed before of *God in Christ*, the law which was four hundred and thirty years after, cannot disannul.

iii. 26, For ye are all the children of *God*, by faith *in Christ Jesus*.

iv. 4, God sent forth his *Son*, *made of a woman*.

iv. 6, And because ye are sons, *God* hath sent forth the spirit of his *Son* into your hearts

iv. 7, Wherefore thou art no more a servant, but a son; and if a son, then an heir of *God through Christ*.

iv. 8, Howbeit, then, when ye knew not God, ye did service unto them which by nature are no gods.

iv. 14, Ye received me as an *angel* of God, *even as Christ Jesus*.

Ephes. i. 1, Paul, an apostle of *Jesus Christ by the will of God*.

i. 2, Grace be to you, and peace from *God our Father*, and from the *Lord Jesus Christ*.

i. 3, Blessed be the *God and Father* of our *Lord Jesus Christ*.

i. 17, That the *God* of our *Lord Jesus Christ*, the Father of Glory, may give unto you the spirit of wisdom and revelation.

ii. 4, But *God* who is rich in mercy, for his great love wherewith he loved us.

ii. 5, Even when we were dead in sins, hath quickened us together *with Christ*.

ii. 10, For we are his workmanship,

created *in Christ Jesus* unto good works, which *God* hath before ordained, that we should walk in them.

ii. 16, And that *he* might reconcile both unto *God* in one body by the cross.

ii. 19, Fellow-citizens with the saints, and of the household of *God* ;

ii. 20, And are built upon the foundation of the apostles and prophets, *Jesus Christ* himself being the chief corner stone ;

ii. 21, *In whom* all the building, fitly framed together, groweth unto an holy temple in the Lord :

ii. 22, In whom you also are builded together for an habitation *of God* through the spirit.

iii. 9, And to make all men see what is the fellowship of the mystery, which from the beginning of the world, hath been hid in *God*, who created all things *by Jesus Christ*.

iii. 10, To the intent that now unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of *God*.

iii. 11, According to the eternal pur-

pose which he purposed in Christ Jesus our *Lord*.

iv. 4, There is one body and one spirit, even as ye are called in one hope of your calling ;

iv. 5, One Lord, one faith, one baptism ;

iv. 6, *One God and Father* of all who is above all, and through all, and in you all.

iv. 30, And grieve not the Holy Spirit of God.

iv. 32, Even as *God* for *Christ's* sake hath forgiven you.

v. 2, *Christ* also hath loved us, and hath given himself for us, an offering and a sacrifice to *God*.

v. 5, Nor covetous man who is an idolater, hath any inheritance in the kingdom of *Christ*, and of *God*.

v. 20, Giving thanks always for all things unto *God*, and the *Father*, in the name of our *Lord* Jesus Christ.

vi. 6, As the servants of *Christ*, doing the will of *God* from the heart.

vi. 17, And take the helmet of salvation, and the sword of the spirit, which is the word of *God*.

vi. 23, Peace be to the brethren, and love with faith from *God the Father* and the *Lord Jesus Christ*.

Phil. i. 2, Grace be unto you, and peace from *God our Father*, and from the *Lord Jesus Christ*.

i. 8, For *God* is my record how greatly I long after you all, in the bowels of *Jesus Christ*.

i. 11, Being filled with the fruits of righteousness, which are *by Jesus Christ* unto the glory and praise of *God*.

ii. 6, Who, being in the *form of God*, thought it not robbery to be equal with *God*.

ii. 9, Wherefore *God* also hath highly *exalted him*, and given him a name which is above every name.

ii. 11, And that every tongue should confess that *Jesus Christ* is *Lord*, to the glory of *God the Father*.

iii. 3, For we are the circumcision, which worship *God* in the spirit, and rejoice in *Christ Jesus*.

iii. 9, Not having mine own righteousness, which is of the law, but that which is through the faith of *Christ*, the righteousness which is of *God* by faith.

iii. 14, The prize of the high calling of *God in Christ Jesus*.

iv. 6, Let your requests be made known unto God.

iv. 7, And the peace of *God* which passeth all understanding, shall keep your hearts and minds *through Christ Jesus*.

iv. 19, But my *God* shall supply all your need, according to his riches in glory, *by Christ Jesus*.

iv. 20, Now unto God and our Father be glory for ever and ever.

Col. i. 1, Paul, an apostle of *Jesus Christ* by the will of *God*.

i. 2, Grace be unto you, and peace from *God our Father* and the *Lord Jesus Christ*.

i. 3, We give thanks to *God*, and the *Father of our Lord Jesus Christ*.

i. 27, To whom *God* would make known what is the riches of the glory of this mystery among the gentiles ; which is *Christ* in you.

ii. 2, To the acknowledgment of the mystery of *God*, and of the *Father* and of *Christ*.

ii. 12, Through the faith of the operation of *God* who hath *raised* him from the dead.

iii. 1, Seek those things which are above, where *Christ* sitteth on the right *hand of God*.

iii. 3. Your life is hid *with Christ in God*.

iii. 17, Do all in the name of the *Lord Jesus*, giving thanks to *God* and the *Father* by him.

iv. 3, That *God* would open unto us a door of utterance, to speak the mystery of *Christ*.

1 Thes. i. 1, The church of the Thessalonians which is in *God* the *Father*, and in the *Lord Jesus Christ*; grace be unto you, and peace from *God* our *Father*, and the *Lord Jesus Christ*.

i. 3, Remembering without ceasing your work of faith in our *Lord Jesus Christ*, in the sight of *God* and our *Father*.

ii. 14, Followers of the churches of *God*, which in Judea are in *Christ Jesus*.

ii. 15, Who both *killed* the *Lord Jesus* and their own prophets, and have persecuted us; and they please not *God*.

iii. 2, Timotheus our brother, and minister of *God*, and our fellow-labourer in the gospel of *Christ*.

iii. 11, Now *God* himself and our *Father*, and our *Lord Jesus Christ*, direct our way unto you.

iii. 13, To the end he may stablish your hearts unblameable in holiness before *God* even our *Father*, at the coming of our *Lord Jesus Christ*.

iv. 1. We exhort you by the *Lord Jesus* that as ye have received of us how you ought to walk and to please *God*, so ye would abound more and more.

iv. 8, *God*, who hath also given unto us his Holy Spirit.

iv. 14, Even so them also which sleep in *Jesus*, will *God* bring with him.

iv. 16, For the *Lord* himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of *God*.

v. 9, For *God* hath not appointed us to wrath; but to obtain salvation by our *Lord Jesus Christ*.

v. 18, This is the will of *God in Christ Jesus* concerning you.

2 Thes. i. 1, Unto the church of the Thessalonians, in *God* our *Father*, and the *Lord Jesus Christ*:

i. 2, Grace unto you, and peace from *God* our *Father*, and the *Lord* Jesus Christ.

i. 6, It is a righteous thing with God to recompence tribulation to them that trouble you.

i. 8, Taking vengeance on them that know not *God*, and that obey not the gospel of our *Lord* Jesus Christ.

i. 11, We pray always for you, that our God would count you worthy of this calling.

i. 12, According to the grace of our *God*, and the *Lord* Jesus Christ.

ii. 13, But we are bound to give thanks alway to *God* for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation.

ii. 14, Whereunto he called you by our gospel, to the obtaining of the glory of our *Lord* Jesus Christ.

ii. 16, Now our *Lord* Jesus Christ himself, and *God*, even our *Father*, comfort your hearts.

iii. 5, And the *Lord* direct your hearts into the love of *God*.

1 Tim. i. 1, Paul, an apostle of *Jesus*

Christ, by the commandment of **God** our Saviour, and **Lord Jesus Christ**.

i. 2, Grace, mercy, and peace from **God** our **Father**, and **Jesus Christ** our **Lord**.

ii. 3, For this is good and acceptable in the sight of **God** our Saviour.

ii. 5, For there is *one God*, and one *mediator* between **God** and man, the *man* **Christ Jesus**.

v. 21, I charge thee before **God** and the **Lord Jesus Christ**, that thou observe these things.

vi. 13, I give thee charge in the sight of **God**, who quickeneth all things, and before **Christ Jesus**, that thou keep this commandment.

2 Tim. i. 1, Paul, an apostle of **Jesus Christ**, *by the will of God*.

i. 2, Grace, mercy, and peace from **God** the **Father**, and **Christ Jesus** our **Lord**.

i. 7, For **God** hath not given us the spirit of fear.

i. 8, Be thou partaker of the afflictions of the gospel, according to the power of **God**.

i. 9, According to his own purpose

and grace, which was *given* us in *Christ Jesus*.

iv. 1, I charge thee therefore before *God*, and the *Lord Jesus Christ*, preach the word.

Titus i. 1, Paul, a servant of *God*, and an apostle of *Jesus Christ*.

i. 2, In hope of eternal life, which *God* that cannot lie, promised before the world began.

i. 3, But hath in due times manifested his word through preaching, which is committed unto me, according to the commandment of *God* our Saviour :

i. 4, Grace, mercy, and peace from *God* the *Father*, and the *Lord Jesus Christ* our Saviour.

ii. 10, That they may adorn the doctrine of *God* our Saviour in all things.

ii. 11, For the grace of *God* that bringeth salvation hath appeared to all men.

ii. 13, Looking for that blessed hope, and the glorious appearing of the great *God*, and of our Saviour *Jesus Christ*.

iii. 4, The kindness and love of *God* our Saviour towards man.

iii. 6, Which he shed on us abundantly, *through Jesus Christ* our Saviour.

Philem. i. 3, Grace to you, and peace from *God* our *Father*, and the *Lord Jesus Christ*.

i. 4, I thank my *God*, making mention of thee always in my prayers.

i. 5, Hearing of thy love and faith, which thou hast toward the *Lord Jesus*.

Heb. i. 1, *God* who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets,.

i. 2, Hath in these last spoken unto us *by his Son*.

i. 6, When he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him.

i. 8, But unto the *Son* he saith, Thy throne, O God, is for ever and ever;

i. 9, Thou hast loved righteousness and hated iniquity; therefore *God, even thy God*, hath anointed thee with the oil of gladness above thy fellows.

ii. 3, How shall we escape if we neglect so great salvation, which at the first began to be spoken by the *Lord*, and was confirmed unto us by them that heard him;

ii. 4, *God* also bearing them witness, both with signs and wonders.

ii. 9, That he by the grace of God should taste death for every man.

ii. 13, I and the children which God hath given me.

ii. 17, Wherefore in all things it behoved him to be made *like unto his brethren*; that he might be a merciful and faithful high priest, in things pertaining to *God*.

iii. 2, Who was faithful to him that *appointed* him.

iii. 3, For this *man* was counted worthy of more glory than Moses, in as much as he who hath builded the house hath more honour than the house.

iii. 4, He that built all things is God.

v. 4, And no man taketh this honour unto himself, but he that is *called* of God.

v. 5, Christ glorified not himself to be made an high-priest; but he that said unto him, Thou art my *Son*.

v. 10, *Called of God* an high-priest.

vii. 25, Wherefore he is able also to save them to the uttermost that come unto *God by him*.

ix. 14, *Christ*, who through the eternal spirit, offered himself without spot to *God*.

ix. 24, For *Christ* is not entered into the holy places made with hands which are the figures of the true; but into heaven itself, now to appear in the *presence of God* for us.

x. 7, Then said I, Lo, I come to do thy will, O God.

x. 12, But this *man* after he had offered one sacrifice for sins, for ever sat down on the right *hand of God*.

x. 21, Having an high *priest* over the house of *God*.

xii. 2, And is set down at the *right hand* of the throne of *God*.

xii. 22, But ye are come unto Mount Sion, and unto the city of the living God.

xii. 23, God the judge of all.

xii. 24, Jesus the *mediator* of the new covenant.

xiii. 15, *By him* therefore let us offer the sacrifice of praise *to God*.

James i. 1, James a servant of *God* and of the *Lord* Jesus Christ.

i. 27, Pure religion and undefiled before God and the Father.

iii. 9, Therewith bless we God even the Father.

1 Pet. i. 2, According to the foreknowledge of God the Father.

i. 3, Blessed be the *God* and *Father* of our *Lord* Jesus Christ.

i. 21, Who by him do believe in *God* that *raised* him up from the dead.

ii. 4, A *living stone*, disallowed indeed of men, but chosen of *God*.

ii. 5, To offer up spiritual sacrifices acceptable to *God* by *Jesus* Christ.

iii. 17, For it is better, if the will of God be so, that ye suffer for well-doing than for evil doing.

iii. 18, For *Christ* also hath once *suffered* for sins, the just for the unjust, that he might bring us to *God*.

iii. 21, The answer of a good conscience towards *God* by the *resurrection* of *Jesus* Christ.

iii. 22, Who is gone into heaven, and is on the *right hand* of *God*.

iv. 11, That *God* in all things might be glorified *through* *Jesus* Christ.

iv. 14, If ye be reproached for the name of *Christ*, happy are ye ; for the spirit of glory and of *God* resteth upon you.

v. 10, The *God* of all grace who hath

called us unto his eternal glory *by Christ Jesus*.

2 Pet. i. 1, Simon Peter, a servant and an apostle of *Jesus Christ*, to them that have obtained like precious faith with us, through the righteousness of *God*, and of our Saviour *Jesus Christ*.

i. 2, Grace and peace be multiplied unto you through the knowledge of *God*, and of *Jesus our Lord*.

1 John i. 5, *God* is light, and in him is no darkness at all.

i. 7, The *blood* of *Jesus Christ* his son cleanseth us from all sin.

iii. 21, If our heart condemn us not, then have we confidence towards *God*.

iii. 23, And this is his commandment, that we should believe on the name of his *Son Jesus Christ*, and love one another.

iv. 2, Hereby know ye the Spirit of *God*.

iv. 9, *God sent* his only begotten *Son* into the world.

iv. 10, Not that we loved *God*, but that he loved us, and *sent* his *Son*.

iv. 12, No man hath *seen God* at any time.

iv. 15, Whosoever shall confess that *Jesus* is the *Son* of God, *God* dwelleth in him and he in God.

v. 1, Whosoever believeth that *Jesus* is the *Christ* is born of *God*.

v. 5, Who is he that overcometh the world, but he that believeth that *Jesus* is the *Son* of God?

v. 9, This is the witness of *God*, which he hath testified of his *Son*.

v. 10, He that believeth on the *Son* of God, hath the witness in himself; he that believeth not God, hath made him a liar, because he believeth not the record that *God* gave of his *Son*.

v. 11, And this is the record, that *God* hath given to us eternal life; and this life is in his *Son*.

2 John i. 3, Grace be with you, mercy, and peace from *God* the *Father*, and from the *Lord Jesus Christ*, the *Son* of the *Father*.

i. 9, He that abideth in the doctrine of *Christ*, he hath both the *Father* and the *Son*.

Jude i. 1, Jude, the servant of *Jesus Christ*, and brother of James, to them

that are sanctified by *God the Father*, and preserved in *Jesus Christ*.

i. 21, Keep yourselves in the love of *God*, looking for the mercy of our *Lord Jesus Christ*.

Rev. i. 1, The revelation of *Jesus Christ* which *God gave* unto him.

i. 2, Who bare record of the word of *God*, and of the testimony of *Jesus Christ*.

i. 6, And hath made us kings and priests unto *God* and *his Father*.

i. 9, For the word of *God* and for the testimony of *Jesus Christ*.

ii. 7, The tree of life which is in the midst of the paradise of *God*.

iii. 1, These things saith he that hath the seven spirits of *God*.

iii. 2, I have not found thy works perfect before *God*.

iii. 12, Him that overcometh will I make a pillar in the temple of my *God*.

iii. 14, The *beginning* of the creation of *God*:

iv. 5, The seven spirits of *God*.

v. 6, Seven horns and seven eyes, which are the seven spirits of *God*.

v. 9, Thou wast slain and hast redeemed us to God.

v. 10, And hast made us unto our God, kings and priests.

vii. 10, Salvation to our God.

vii. 15, Therefore are they before the throne of God.

vii. 17, And God shall wipe away all tears from their eyes.

xii. 10, The kingdom of our *God*, and the power of *his Christ* (anointed).

xii. 17, Which keep the commandments of *God* and have the testimony of *Jesus Christ*.

xiv. 4, These were redeemed from among men, being the first fruits unto *God*, and to the *lamb*.

xiv. 10, The same shall drink of the wine of the wrath of God.

xiv. 12, Here are they that keep the commandments of *God*, and the faith of *Jesus*.

xix. 9, These are the true sayings of God.

xix. 10, Worship God.

xx. 4, And I saw the souls of them

that were beheaded for the witness of *Jesus* and for the word of *God*.

xx. 6, They shall be priests of *God* and of *Christ*.

xxi. 23, The glory of *God* did lighten it.

xxii. 1, And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of *God*.

xxii. 3, The throne of *God* and of the *lamb* shall be in it.

GOD WITH PECULIARLY HIGH TITLES AND EPITHETS.

Matt. xi. 25, *Jesus* answered and said, I thank thee *O Father*, Lord of Heaven and Earth.

xv. 31, And they glorified the *God* of Israel.

xvi. 16, Thou art *Christ* the *Son* of the *living God*.

xix. 17, *There is none good but one, that is God*.

xxvi. 63, I adjure thee by the *living God*.

xxvi. 64, Hereafter shall ye see the

son of Man sitting on the right hand of power.

Mark v. 7, Jesus, thou *Son* of the *Most High God*.

xiv. 61, Art thou the Christ the *Son* of the *Blessed*?

Luke i. 32, He shall be great, and shall be called the *Son* of the *Highest*.

i. 35, The power of the *Highest* shall overshadow thee.

i. 49, For he that is *mighty* hath done to me great things, and *Holy* is his name.

i. 76, And thou, child, shalt be called the *prophet* of the *Highest*.

vi. 35, And ye shall be the children of the *Highest*.

viii. 28, Jesus, thou *Son of God Most High*.

John i. 18, No man hath seen God at any time.

v. 37, And the *Father* himself which hath *sent* me, hath born witness of *me*. Ye have neither heard his voice at any time, nor seen his shape.

vi. 46, Not that any man hath seen the *Father*, save he which is *of* God.

vi. 69, Thou art that Christ, the *Son* of the *living God*.

Acts iii, 13, The God of Abraham, and of Isaac, and of Jacob, the God of our fathers hath glorified his Son Jesus.

iv. 24, Lord, thou art God which hast made heaven and earth, and the sea, and all that in them is.

iv. 30, That signs and wonders may be done by the name of thy holy child Jesus.

v. 30, The God of our fathers raised up Jesus.

vii. 2, The glory of God appeared unto our father Abraham.

vii. 46. The God of Jacob.

vii. 48, The Most High dwelleth not in temples made with hands.

xiv. 15, The living God, which made heaven, and earth, and the sea, and all things that are therein.

xv. 8, God, which knoweth the hearts.

xv. 17, The Lord who doeth all these things.

xvi. 17, These men are the servants of the Most High God.

xvii. 24, God that made the world and all things therein, seeing that he is Lord of Heaven and Earth, dwelleth not in temples made with hands.

xxii. 14, The God of our fathers hath *chosen* thee.

Rom. i. 23, The glory of the *uncorruptible* God.

iv. 17, God who *quickeneth* the dead.

iv. 24, If we believe on *him* that *raised* up *Jesus* our *Lord* from the dead.

viii. 27, He that *searcheth* the hearts.

ix. 26, The children of the *living* God.

ix. 29, Except the Lord of *Sabaoth* had left us a *seed*.

xi. 36, For of him, and through him, and *to him* are *all things*.

xv. 33, The God of *peace* be with you all.

xvi. 20, The God of *peace* shall bruise Satan.

xvi. 25, To *him* that is of *power* to stablish you according to my gospel, and the preaching of *Jesus Christ*.

xvi. 27, To *God only wise*, be glory *through Jesus Christ*.

2 Cor. i. 9, God which *raiseth* the *dead*.

iii. 3, The Spirit of the *living* God.

vi. 16, Ye are the temple of the *living* God.

vi. 18, The Lord *Almighty*.

xiii. 11, The God of *love and peace* shall be with you.

Ephes. i. 11, According to the purpose of him who *worketh all things* after the counsel of his own will.

iii. 14, The *Father* of our *Lord Jesus Christ*.

iii. 15, Of whom the whole family in heaven and earth is named.

iv. 6, One God and *Father of all*.

Phil. iv. 9, The God of *peace* shall be with you.

Col. i. 15, The *image* of the *invisible* God.

1 Thes. i. 9, To serve the *living* and *true* God,

i. 10, And to wait for his *Son* from heaven, whom he *raised* from the *dead*.

ii. 4, God which *trieth our hearts*.

v. 23, The very God of *peace* sanctify you wholly.

1 Tim. i. 11, The glorious gospel of the *blessed* God.

i. 17, The king *eternal, immortal, invisible*, the *only wise* God.

iii. 15, The house of God, which is the church of the *living* God.

iv. 10, We trust in the *living* God, who is the Saviour of all men.

vi. 13, God who *quickeneth* all things.

vi. 15, The *blessed* and *only* Potentate, the *King* of *kings* and *Lord* of *lords*,

vi. 16, Who *only* hath *immortality*, dwelling in the *light* which no man can approach unto, whom no man hath *seen* nor can see.

vi. 17, The *living* God.

Titus ii. 13, The glorious appearing of the *great* God.

Heb. i. 3, The *Majesty* on high.

iii. 12, The *living* God.

vii. 1, Melchisedec, king of Salem, priest of the *Most High* God.

viii. 1, The right hand of the throne of the *Majesty* in the heavens.

ix. 4, To serve the *living* God:

x. 31, To fall into the hands of the *living* God.

xi. 27, As seeing him who is *invisible*.

xii. 22, The city of the *living* God.

xiii. 20, The *God of peace*.

James v. 4, The *Lord of Sabaoth*.

1 Pet. i. 23, The word of God which *liveth* and abideth *for ever*.

2 Pet. i. 17, He received from God the *Father*, honour and glory.

ii. 1, Denying the *Lord* that bought them.

ii. 20, Ye have an unction from the *Holy One*.

iv. 12, No man hath seen God at any time.

v. 20, This is the *true* God, and eternal life.

v. 21, Little children, keep yourselves from idols.

Jude 4, Turning the grace of our God into lasciviousness, and denying the *only Lord God*.

Jude 25, To the *only wise* God our Saviour, be glory and majesty, dominion and power, both now and ever.

Rev. i. 4, Peace from him *which is*, and which *was*, and which *is to come*.

i. 8, I am *Alpha* and *Omega*, the beginning and the ending, saith the Lord, which *is*, and which *was*, and which *is to come*, the Almighty.

iv. 8, Lord God *Almighty*, which *was*, and *is*, and *is to come*.

iv. 9, Him that *sat on the throne*, who *liveth* for ever and ever.

iv. 10, Him that *liveth* for ever and ever.

iv. 11, Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for *thy pleasure they are, and were created*.

v. 13, Blessing, and honour, and glory, and power, be unto him that *sitteth upon the throne*.

v. 14. And the four and twenty elders fell down and worshipped him that *liveth* for ever and ever.

vi 10, O Lord, *holy* and *true*.

vi. 16. Hide us from the face of him that *sitteth on the throne*.

vii. 2, Having the seal of the *living* God.

vii. 10, Salvation to our God which *sitteth upon the throne*.

vii. 15, He that *sitteth on the throne* shall dwell among them.

x. 6, And sware by him that *liveth* for ever and ever.

xi. 13, And gave glory to the *God of heaven*.

xi. 16, And the four and twenty elders

which sat before God, on their seats, fell upon their faces, and *worshipped God*.

xi. 17, We give thee thanks, O Lord. God *Almighty*, which *art*, and *wast*, and *art to come*.

xiv. 7, Fear God and give glory to him, for the hour of his judgment is come : and worship him that *made heaven and earth*, and the *sea*, and the fountains of waters.

xv. 3, Great and marvellous are thy works, Lord God *Almighty* ; just and true are thy ways, thou *king of saints*.

xv. 4, Who shall not fear thee, O Lord, and glorify thy name ? for thou *only art holy*.

xv. 7, God who *liveth for ever and ever*.

xvi. 5, Thou art righteous, O Lord, which *art*, and *wast*, and *shalt be*.

xvi. 7, Even so, Lord God *Almighty*.

xvi. 11, And blasphemed the *God of heaven*.

xvi. 14, That great day of God *Almighty*.

xix. 4, And worshipped God that *sat on the throne*.

xix. 6, The Lord God *omnipotent reigneth*.

xix. 15, The fierceness and wrath of *Almighty* God.

xix. 17, Come and gather yourselves together unto the supper of the *great* God.

xx. 11, And I saw a great white throne, and him that *sat on it*, from whose face the earth and the heaven fled away.

xx. 12, And I saw the dead, small and great, stand before God.

xxi. 5, And he that *sat upon the throne*, said, Behold, I make all things new.

xxi. 6, I am *Alpha* and *Omega*, the beginning and the end.

xxi. 7, He that overcometh shall inherit all things, and I will be his *God*, and he shall be my *son*.

xxi. 22, The Lord God *Almighty*, and the *Lamb*, are the temple of it.

xxii. 6, And the Lord *God of the holy Prophets* sent his *angel* to shew unto his servants the things which must *shortly* be done.

GOD JEHOVAH THE SOLE OBJECT OF RELIGIOUS ADORATION.

Mat. iv. 10, Thou shalt worship the Lord thy God, and him *only* shalt thou serve.

v. 16, That they may see your good works, and glorify your *Father*, which is in heaven.

vi. 6, But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, *pray to thy Father which is in secret*, and thy Father which seeth in secret, shall reward thee openly.

vii. 9, After this manner therefore pray ye: *Our Father* which art in heaven, hallowed be thy name.

viii. 11, How much more shall your *Father* which is in heaven give good things to them that ask him.

ix. 19, If two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of *my Father* which is in heaven.

x. 20. For when two or three are gathered together in my name, there am I in the midst of them.

Luke iv. 8, Thou shalt worship the Lord thy God, and him *only* shalt thou serve.

xi. 13, How much more shall your *heavenly Father* give the Holy Spirit to them that ask him.

John iv. 23, The true worshippers shall worship *the Father* in spirit and in truth : for the Father seeketh *such* to worship him.

xii. 28, *Father*, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

xiv. 13, And whatsoever ye shall ask in my name, that will I do, that the *Father* may be glorified in the *son*.

xiv. 14, If ye shall ask any thing *in my name*, I will do it.

xv. 7, If ye abide in me, and my words abide in you, ye shall ask what you will, and it shall be done unto you.

xv. 16, That whatsoever ye shall ask of the *Father* in *my name* ; he may give it you.

xvi. 23, Whatsoever ye shall ask *the Father* in *my name*, he will give it you.

xvi. 24, Ask, and ye shall receive.

xvi. 26, At that day ye shall ask *in my name* : and I say not unto you, that I will *pray* the Father for you :

xvi. 27, For the *Father* himself loveth you, because ye have loved me.

Acts iv. 24, And when they heard that, they lift up their voice *to God* with one accord.

iv. 30, That signs and wonders may be done *by the name* of thy holy *child* Jesus.

Rom. i. viii, I thank my *God through Jesus* Christ for you all.

i. 9, For *God* is my witness, whom I serve with my spirit in the gospel of his *Son*, that without ceasing, I make mention of you always in my prayers.

vii. 25, I thank *God*, through Jesus Christ our *Lord*.

viii. 26, For we know not what we should pray for as we ought: but the spirit itself maketh intercession for us with groanings which cannot be uttered.

viii. 27, And he that searcheth the hearts, knoweth what is the mind of the spirit, because he maketh intercession for the saints according to the will of God.

xv. 6, That ye may with one mind and one mouth glorify God.

xv. 7 Wherefore receive ye one another, as *Christ* also received us, to the glory of *God*.

xv. 30, Strive together with me in your *prayers to God* for me.

xvi. 27, To *God only* wise, be glory *through Jesus Christ*.

1 Cor. i. 4, I thank my God always on your behalf.

xv. 57, Thanks be to God which giveth us the victory.

2 Cor. i. 3, Blessed be God.

i. 20, For all the promises of *God in him* are yea, and in him Amen, unto the glory of *God* by us.

ii. 14, Thanks be unto *God* which always causeth us to triumph *in Christ*.

ix. 13, They glorify *God* for your professed subjection unto the *gospel of Christ*.

Gal. i. 5, To whom be glory for ever and ever.

Ephes. i. 3, Blessed be the *God and Father* of our *Lord Jesus Christ*.

i. 6, To the praise of the glory of his grace.

i. 12, That we should be to the praise of his glory.

i. 14, Unto the praise of his glory.

i. 16, Cease not to give thanks for *you*, making mention of you in my prayers;

i. 17, That the *God* of our *Lord* Jesus Christ, the *Father* of glory, may give unto you the spirit of wisdom and revelation.

ii. 16, That he might reconcile both unto God in one body by the cross.

ii. 18, For *through* him we both have an access by one spirit unto the *Father*.

iii. 12, *In whom* we have boldness, and access with confidence by the faith of him.

iii. 14, I bow my knees unto the *Father* of our *Lord* Jesus Christ.

iii. 16, That he would grant you, according to the riches of his glory, to be strengthened with might.

iii. 21, Unto *Him* be glory in the church *by Christ* Jesus, throughout all ages.

v. 19, Singing and making melody in your heart to the Lord,

v. 20, Giving thanks always for all things, unto *God* and the *Father*, in the *name* of our *Lord* Jesus Christ.

vi. 6, As the servants of *Christ*, doing the will of *God* from the heart.

Phil. i. 3, I thank my *God* upon every remembrance of you,

i. 4, (Always in every prayer of mine for you all, making request with joy.)

i. 6, He which hath begun a good work in you, will perform it until the day of *Jesus Christ*.

i. 11, Being filled with the fruits of righteousness, which are *by Jesus Christ* unto the glory and praise of *God*.

ii. 11, That every tongue should confess that *Jesus Christ* is *Lord*, to the glory of *God the Father*.

iii. 3, We are the circumcision which worship God in the spirit.

iv. 6, In every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God.

iv. 7, And the peace of *God* which passeth all understanding, shall keep your hearts and minds *through Christ Jesus*.

iv. 20, Now unto God and our Father be glory for ever and ever.

Col. i. 3, We give thanks to *God*, and the *Father* of our *Lord Jesus Christ*, praying always for you.

i. 12, Giving thanks unto the Father.

iii. 16, Singing with grace in your hearts to the Lord.

iii. 17, Do all in the name of the *Lord* Jesus, giving thanks to *God* and the Father by him.

iv. 2, Continue in prayer, and watch in the same with thanksgiving ;

iv. 3, Withal, praying also for us, that *God* would open unto us a door of utterance to speak the mystery of *Christ*.

1 Thes. i. 1, Grace be unto you and peace from God our Father.

i. 2, We give thanks to God always for you all, making mention of you in our prayers.

iii. 9, For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God,

iii. 10, Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith.

iii. 11, Now *God* himself and our *Father*, and our *Lord* Jesus Christ direct our way unto you.

2 Thes. i. 2, Grace unto you, and peace from *God* our *Father*.

i. 3, We are bound to thank God always for you.

i. 11, Wherefore also we pray always for you, that our *God* would count you worthy of this calling.

i. 12, That the name of our *Lord Jesus Christ* may be glorified in you, and ye in him, according to the grace of our *God*.

ii. 13, We are bound to give thanks alway to God for you.

1 Tim. i. 17, Now unto the king eternal, immortal, invisible, *the only wise God*, be honour and glory for ever and ever.

ii. 1, I exhort therefore that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men.

ii. 3, For this is good and acceptable in the sight of God our Saviour.

ii. 5, For there is *one God*, and one *mediator* between God and man, the *man Christ Jesus*.

ii. 8, I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

v. 5, Continueth in supplications and prayers night and day.

vi. 15, The blessed and *only Potentate*, the *King* of kings and *Lord* of lords.

vi. 16, To whom be honour and power everlasting.

2 Tim. i. 2, Grace, mercy, and peace from *God* the *Father*, and Christ Jesus our *Lord*.

i. 3, I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day.

iv. 16, Let us therefore come boldly unto the throne of grace, that we may obtain mercy.

vii. 25, Wherefore he is able also to save them to the uttermost, that come unto *God* by him.

x. 21, And having an high *priest* over the house of *God*.

x. 22, Let us draw near with a true heart.

xiii. 15, By him therefore let us offer the sacrifice of praise to *God* continually, that is, the fruit of our lips, giving thanks to his name.

1 Pet. i. 3, Blessed be the *God* and *Father* of our *Lord* Jesus Christ.

i. 17, And if ye call on the Father, who without respect of persons judgeth accord-

ing to every man's work, pass the time of your sojourning here in fear.

i. 21, *God* that *raised* him up from the *dead*, and gave him glory, that your faith and hope might be in *God*.

ii. 5, Built up a spiritual house, an holy priesthood to offer up spiritual sacrifices, acceptable to *God by Jesus Christ*.

iii. 18, For *Christ* also hath once *suffered* for sins, the just for the unjust, that he might bring us *to God*.

iv. 11, That *God* in all things may be glorified *through Jesus Christ*.

v. 10, But the *God* of all grace who hath called us unto his eternal glory *by Christ Jesus*, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

v. 11, To him be glory and dominion for ever and ever.

1 John iii. 22, And whatsoever we ask, we receive of him, because we keep his commandments.

v. 14, If we ask any thing according to his will, he heareth us.

Jude 25, To the *only* wise *God* our

Saviour, be glory and majesty, dominion and power, both now and ever.

Rev. iv. 8, Holy, holy, holy, Lord God *Almighty*, which was, and is, and is to come.

iv. 9, And when those beasts give glory, and honour, and thanks to him that sat on the throne, who liveth for ever and ever.

iv. 10, The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne saying,

iv. 11, Thou art worthy, O Lord, to receive glory, and honour and power; for thou hast created all things, and for thy pleasure they are, and were created.

v. 14, And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

vii. 11, And fell before the throne on their faces and worshipped *God*.

vii. 12, Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our *God* for ever and ever.

xi. 16, And the four and twenty elders which sat before God on their seats, fell upon their faces, and worshipped *God*.

xi. 17, We give thee thanks, O *Lord God Almighty*, which *art*, and *wast*, and *art to come*.

xiv. 7, Fear God and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters.

xv. 3, Great and marvellous are thy works, *Lord God Almighty*; just and true are thy ways, thou King of Saints.

xv. 4, Who shall not fear *thee*, O *Lord*, and glorify thy name; for thou only art holy: for all nations shall come and worship before thee.

xix. 1, Salvation, and glory, and honour, and power unto the *Lord our God*.

xix. 4, And the four beasts fell down and worshipped God that sat on the throne.

xix. 5, Praise our God, all ye his servants.

xix. 6, The Lord God *omnipotent* reigneth.

xix. 7, Let us be glad and rejoice, and *give honour* to him.

xix. 10, And I fell at his feet to worship him ; and he said unto me, See thou do it not ; I am thy fellow-servant, and of thy brethren that have the testimony of Jesus ; *worship God*.

xxii. 3, The throne of *God* and of the *Lamb* shall be in it, and his servants shall serve him,

xxii. 4, And they shall see his face ; and his name shall be in their foreheads.

xxii. 8, I fell down to worship before the feet of the angel which shewed me these things.

xxii. 9, Then saith he unto me, See thou do it not ; for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book : *worship God*.

JESUS, THE SON OF GOD, SUBORDINATE
TO GOD THE FATHER.

Matt. vii. 21, Not every one that saith unto me, Lord, Lord ; but he that *doeth* the will of *my Father* which is in heaven.

x. 40, He that receiveth me, receiveth him that *sent* me.

xi. 25, I thank thee, *O Father!* Lord of heaven and earth.

xi. 26, Even so *Father*, for so it seemed good in thy sight.

xi. 27, All things are *delivered* unto me of *my Father*.

xii. 50, Whosoever shall do the *will of my Father* in heaven, the same is my brother.

xvi. 27, The *Son of man* shall come in the glory of *his Father*.

xix. 17, There is none good, but one, (*Eis*, one person) that *is God*.

xx. 23, But to sit on my right hand and on my left, is *not mine* to give; but it shall be given to them for whom it is prepared of *my Father*.

xxvi. 39, *O my Father*, if it be possible, let this cup pass from me; nevertheless, not as I will, but as *thou* wilt.

xxvi. 42, *O my Father*, if this cup may not pass from me, except I drink it, *thy* will be done.

xxvi. 53, Thinkest thou that I cannot now *pray to my Father*, and he shall

presently give me more than twelve legions of angels.

xxvii. 46, *My God, my God*, why hast thou forsaken *me*?

xxviii. 18, All power is *given* unto me in heaven and in earth.

xxviii. 19, Go ye therefore, baptizing in the name of the Father, and of the Son, and of the Holy Ghost.

Mark i. 1, Jesus Christ, the *Son of God*, (and frequently elsewhere).

i. 11, My beloved *Son*, in whom I am well pleased.

ix. 37, Whosoever shall receive me, receiveth not me but him that *sent* me.

xii. 36, The Lord said unto my Lord, Sit thou on my right hand, until I make thine enemies thy footstool.

xiii. 32, But of that day and hour knoweth no one; no, not the angels which are in heaven, *neither the Son*, but the *Father*.

Luke i. 32, He shall be great, and shall be called the *Son* of the Highest. And the Lord God shall *give* unto him the throne of, &c.

ii. 49, Wist ye not that I must be about *my Father's business?*

iv. 18, He hath *sent* me to heal, &c.

iv. 43, For therefore am I *sent*, &c.

x. 16, He that despiseth me, despiseth him that *sent* me.

xxii. 29, And I appoint unto you a kingdom, as my *Father* hath *appointed* unto me.

xxiii. 35, If he be Christ the *chosen* of *God*.

John i. 14, The Word was *made* flesh.

iii. 16, God gave his *only* (begotten) Son.

iii. 17, God *sent* his Son.

iii. 32, And what he hath seen and heard, that he testifieth.

iii. 34, He whom *God* hath *sent*.

iii. 35, The *Father* loveth the *Son*, and hath *given* all things into his hand.

iv. 34, My meat is to do the will of him that *sent* me, and to finish *his* work.

v. 19, The Son can *do nothing of himself*, but what he seeth the *Father* do.

v. 20, For the *Father* loveth the *Son*, and *sheweth* him all things that himself

doeth ; and he will shew him greater things than these, that ye may marvel,

v. 21, For as the *Father* raiseth up the dead, and quickeneth them, even so the *Son* quickeneth whom he (the Father) will.

v. 22, For the *Father* judgeth no man, but hath *committed* all judgment to the *Son*.

v. 23, He that honoureth not the *Son*, honoureth not the Father, which hath *sent* him.

v. 26, For as the Father hath life in himself, so hath he *given* the Son to have life in himself.

v. 27, And hath *given* him authority to execute judgment also, because he is the *Son of man*.

v. 30, I can of *my own self* do nothing ; as I hear I judge ; and my judgment is just, because I seek not my own will, but the *will of the Father* which hath *sent* me.

v. 31, If I bear witness of *myself*, *my witness is not true*.

v. 36, The works which the *Father* hath *given* me to finish, the same works

that I do, bear witness of me that the *Father* hath *sent* me.

v. 37, And the *Father* himself, which hath *sent* me, hath borne *witness* of me.

v. 43, I am come in *my Father's name*, and ye receive me not: if another shall come in his own name, him will ye receive.

vi. 27, For him hath *God* the *Father* *sealed*.

vi. 29, That ye believe on him, whom *he* (God) hath *sent*.

vi. 37, All that the Father *giveth* me shall come to me.

vi. 38, For I came down from heaven, not to do mine own will, but the *will of him* that *sent* me.

vi. 39, And this is the *Father's will*, which hath *sent* me; that of all which he hath *given* me, I should lose nothing, but should raise it up against the last day.

vi. 40, And this is the *will* of him that *sent* me, that every one which seeth the *Son*, and believeth on him, may have everlasting life. And I will (in virtue of such my Father's will) raise him up at the last day.

John vi. 44, The Father which hath *sent* me.

vi. 57, As the living *Father* hath *sent* me, and *I live by the Father*, &c.

vii. 16, My doctrine is *not mine* but his that *sent* me.

vii. 17, If any man will do his will, he shall know of the doctrine, whether it be of *God*, or whether I speak of *myself*.

vii. 18, He that speaketh of himself seeketh his own glory ; but he that seeketh his glory that *sent* him, the same is true, and no unrighteousness is in him.

vii. 28, I am not *come of myself*, but He that *sent* me is true.

vii. 29. I am from Him, and He hath *sent* me.

vii. 33, And then I go unto him that *sent* me.

viii. 16, I and the Father that *sent* me.

viii. 26, He that *sent* me is true ; and I speak to the world those things which *I have heard of Him*.

viii. 28, *I do nothing of myself* ; but as my *Father* has *taught* me, I speak these things.

viii. 29, He that *sent* me is with me ;

the *Father* hath not left me alone ; for I do always those things that *please him*.

viii. 38, I speak that which I have seen with my *Father*.

viii. 40, The truth which I have *heard* of God.

viii. 42, I proceeded forth and came from God ; neither came I of myself, but he *sent* me.

viii. 49, I honour my *Father*, and ye do dishonour me.

viii. 50, And I seek not *mine own* glory ; there is one that seeketh and judgeth.

viii. 54, If I honour myself my honour is nothing. It is my Father that honour-eth me, of whom ye say that He is your God.

viii. 55, I know him, and *keep his saying*.

ix. 4, I must work the *works* of Him that *sent* me.

x. 17, Therefore doth my *Father love me*, because I lay down my life, that I might take it again.

x. 18, No man taketh it (my life) from me, but I lay it down of myself ; I have power to lay it down, and I have power

to take it again : *this commandment have I received of my Father.*

x. 25, The works that I do in *my Father's name*, they bear witness of me.

x. 29, *My Father* which gave them me, is greater than all.

x. 32, Many good works have I shewed you *from my Father.*

x. 33, For a good work we stone thee not ; but for blasphemy ; and because that thou *being a man* makest thyself God.

x. 34, Jesus answered them : Is it not *written in your law*, I said, *Ye are gods ?*

x. 35, If he called *them* gods, to whom *the word of God* came, (and the scripture cannot be broken,)

x. 36, Say ye of him whom the Father hath sanctified and sent into the world, thou blasphemest, because I said I am the *Son of God.*

x. 37, If I do not the *works of my Father*, believe me not.

xi. 22, Whatsoever thou wilt ask *of God*, God will give it thee.

xi. 41, And Jesus lift up his eyes and said, *Father, I thank thee* that thou hast *heard me.*

xii. 42, And I knew that thou *hearest* me always; but because of the people that stand by, I said it; that they may believe that thou hast *sent* me.

xii. 44, He that believeth on me, believeth not on me, but on him that *sent* me.

xii. 49, For I have not spoken of myself, but the *Father* which *sent* me. He gave me a *commandment*, *what* I should say, and *what* I should speak.

xii. 50, And I know that his *commandment* is life everlasting: whatsoever I speak, therefore, even as the *Father said* unto me, *so* I speak.

xiii. 3, Jesus knowing the Father had *given* all things into his hands, and that he was come from God, and went to God, &c.

xiii. 31, Now is the *Son of man* glorified, and God is glorified in him.

xiii. 32, If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

xiv. 10, The words that I speak unto you, *I speak not of myself*; but the *Father* that dwelleth in me, he *doeth* the *works*.

xiv. 16, And I will *pray the Father*, and he shall give you another comforter.

xiv. 24, The word which you hear, is *not mine* but the *Father's* which *sent* me.

xiv. 28, If ye loved me, ye would rejoice because I said, I go unto the Father ; *for my Father is greater than I.*

xiv. 31, As the Father *gave* me *commandment* even so do I.

xv. 9, As the *Father* hath loved me, so have I loved you ; continue ye in my love.

xv. 10, If ye keep my commandments, ye shall abide in my love ; even as I have *kept my Father's commandments.*

xv. 15, All things that I have *heard* of my *Father* I have made known unto you.

xv. 21, They know not him that *sent* me.

xvi. 5, Now I go my way to him that *sent* me.

xvi. 32, And yet I am not alone, because the *Father* is *with me.*

xvii. 1, *Father* the hour is come ; glorify thy *Son*, that thy *Son* also may glorify thee.

xvii. 2, As thou hast *given* him power

over all flesh, that he should give eternal life to as many as *thou* hast *given* him.

xvii. 3, And this is life eternal, that they might know *thee* the *only true God*, and Jesus Christ whom thou hast *sent*.

xvii. 4, I have glorified thee on earth ; I have finished the work which thou *gavest* me to do.

xvii. 5, And now, *O Father*, glorify thou me with thine own self, with the glory which I had with thee before the world was.

xvii. 6, I have manifested *thy* name unto the men which thou *gavest* me out of the world ; thine they were, and thou *gavest* them me, and they have kept *thy* word.

xvii. 7, Now they have known, that all things whatsoever thou hast *given* me are of thee.

xvii. 8, For I have given unto them the words which *thou gavest* me, and they have received them, and have known surely that I came out from thee, and they have believed that thou didst *send* me.

xvii. 9, I pray not for the world, but for

them which thou hast *given* me, for they are *thine*.

xvii. 11, Holy Father, keep, through thine own name, those whom thou hast *given* me.

xvii. 12, Those that thou *gavest* me, have kept.

xvii. 14, I have given them *thy* word.

xvii. 18, As thou hast *sent* me into the world, even so have I also sent them, &c.

xvii. 21, That the world may believe that thou hast *sent* me.

xvii. 22, And the glory which thou *gavest* me, I have given them.

xvii. 23, And that the world may know that thou hast *sent* me, and hast loved them as thou hast loved me.

xvii. 24, *Father*, I will that they also whom thou hast *given* me, be with me where I am ; that they may behold my my glory, which thou hast *given* me ; for thou lovedst me before the foundation of the world.

xvii. 25, And these have known that thou hast *sent* me.

xviii. 11, The cup which my Father hath *given* me, shall I not drink it ?

xx. 17, I ascend unto *my* Father and *your* Father, add to *my* God, and *your* God.

xx. 21, As my Father hath *sent* me, even *so* send I you.

Acts i. 7, It is not for you to know the times or the seasons which the *Father* has put in *his own power*.

ii. 22, Jesus, a *man* approved of God, among you by miracles, which *God did by him*.

ii. 24, Whom *God* hath *raised up*.

ii. 32, This Jesus hath *God raised up*.

ii. 33, Being by the hand of *God exalted*, and having received of the *Father, &c.*

ii. 34, The Lord (Jehovah) said unto my Lord, sit thou on *my right hand*.

ii. 35, Until I make thy foes thy footstool.

ii. 36, God hath *made* that same Jesus both *Lord* and Christ.

iii. 13, The God of our fathers hath *glorified* his *Son* Jesus.

iii. 15, The Prince of Life, (the leader unto life—the Captain of Salvation) whom *God* hath *raised* from the dead.

iii. 20, And he shall *send* Jesus Christ, which before was preached unto you.

iii. 26, *God* having *raised* up his *son* Jesus, *sent* him to bless you.

iv. 10, Jesus Christ whom *God* *raised* from the *dead*.

iv. 26, Against the *Lord* and against *his* Christ. (Anointed).

iv. 27, For of a truth, against thy holy *child* Jesus, whom *thou* hast *anointed*.

iv. 30, Stretching forth thine hand to heal, and that signs and wonders may be done by the name of *thy* holy *child* Jesus.

v. 30, The *God* of our fathers *raised* up Jesus.

v. 31, Him hath *God* *exalted* with his right hand, to be a Prince and a Saviour.

x. 38, God *anointed* Jesus of *Nazareth* with the Holy Ghost, and with power—for *God* was with him.

x. 40, Him *God* *raised* up the third day, and shewed him openly.

x. 42, It is he which was *ordained* of *God*, to be the Judge of quick and dead.

xiii. 23, Of this *man's* seed hath *God* according to his promise, *raised* unto Israel a Saviour, *Jesus*.

xiii. 30, But *God raised* him from the *dead*.

xiii. 33, God hath fulfilled the same (promise) in that he hath *raised* up *Jesus* again : As it is also written in the second Psalm, Thou art my Son ; this day have *I created* thee.

xiii. 34, That he *raised* him up from the dead.

xiii. 37, But he whom *God raised* again.

xiii. 47, I have *set* thee to be a light unto the Gentiles, &c.

xvii. 31, In that *he* (God) hath *raised* him from the dead.

Rom. i. 3, Concerning his *Son*, which was made of the *seed* of David, &c.

i. 4, And declared to be the *Son* of God with power, according to the spirit of holiness, by the resurrection from the *dead*.

ii. 16, *God* shall judge the secrets of men *by Jesus* Christ.

iii. 24, Being justified freely by his (God's) grace, *through* the redemption that is in Christ Jesus.

iii. 25, Whom *God* hath set forth to be a propitiation through faith in his blood, to declare his (God's) righteousness, for

the remission of sins that are past, through the forbearance of God.

iv. 24, *Him that raised up Jesus our Lord from the dead.*

v. 8, *God commendeth his love towards us, in that while we were yet sinners, Christ died for us.*

vi. 4, *As Christ was raised up from the dead, by the glory (power) of the Father,*

viii. 3, *God sending his own Son.*

viii. 11, *Him that raised up Jesus from the dead; He that raised up Christ from the dead.*

viii. 17, *Heirs of God, and joint-heirs with Christ.*

viii. 32, *He that spared not his own Son, but delivered him up for us all; how shall he not with him also freely give us all things?*

viii. 34, *Christ, who is even at the right hand of God, who also maketh intercession for us.*

x. 9, *If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.*

xv. 6, *God, even the Father, (or the*

God and Father) of our *Lord* Jesus Christ.

xv. 7, As *Christ* also received us, to the glory of *God*.

xv. 8, Jesus Christ was a *minister* of the circumcision for the truth of *God*.

1 Cor. i. 30, In Christ Jesus, who of *God* is *made* unto us wisdom and righteousness, and sanctification, and redemption.

iii. 23, And ye are Christ's, and *Christ* is *God's*.

vi. 14, *God* hath both *raised* up the *Lord*, and will also raise up *us* by his own power.

xi. 3, The head of every man is Christ, and the head of the woman is the man, *and the head of Christ is God*.

xv. 15, We have testified of *God*, that he *raised* up *Christ*, whom he raised not up if so be that the *dead* rise not.

xv. 24, Then cometh the end, when he *shall have delivered up the kingdom to God, even the Father*.

xv. 27, For he hath *put* all things under his feet; but when he saith all things are *put* under him, it is manifest that he

is excepted *which did put all things* under him.

xv. 28, And when all things shall be subdued under him, then shall the *Son also himself be subject unto him that put all things under him*; that *God* may be *all in all*.

xv. 57, Thanks be to *God*, which giveth us the victory, *through* our *Lord Jesus Christ*.

2 Cor. i. 3, Blessed be *God*, even the *Father* (or, the God and Father) of our *Lord Jesus Christ*.

ii. 14, Thanks be unto *God* which always causeth us to triumph *in Christ* (the anointed).

iv. 4, Christ who is the *image* of God.

iv. 6, God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of *God*, in the *face* (or in the person) of *Jesus Christ*.

iv. 14, He which *raised* up the *Lord Jesus*, shall raise up us also *by Jesus*.

v. 18, And all things are of *God*, who hath reconciled us unto himself, *by Jesus*

Christ, and hath given to us the ministry of reconciliation.

v. 19, To wit, that *God* was in *Christ*, (or by means of, *Christ*) reconciling the world unto himself.

v. 20, Now then we are ambassadors for Christ, (instead of Christ) as though God did beseech you by us; we pray you in *Christ's stead*, be ye reconciled to *God*.

v. 21, For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of *God* in *him*.

xi. 31, The *God* and *Father* of our *Lord Jesus Christ*.

xiii. 4, Though *he* (*Christ*) was *crucified*, yet he *liveth* by the *power of God*.

Gal. i. 1, By *Jesus Christ*, and *God* the Father who *raised* him from the *dead*.

i. 4, Who (*Christ*) gave himself for our sins, *according to the will of God* and our *Father*.

iv. 4, When the fulness of time was come, *God sent* forth his *Son*.

iv. 14, As an *angel* of *God*, (or messenger) even as *Jesus Christ*.

Ephes. i. 3, Blessed be the *God* and *Father* of our *Lord Jesus Christ*.

i. 5, Having predestinated us unto the adoption of children *by* Jesus Christ, to himself, according to the pleasure of his will.

i. 6, To the praise of the glory of his grace, wherein He hath made us accepted in the beloved.

i. 7, In whom we have redemption through his blood, the forgiveness of sins, according to the riches of *his* (God's) grace.

i. 9, Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself.

i. 10, That *he* might gather together in one all things *in* (or by) *Christ*.

i. 11, In whom (Christ) also we have obtained an inheritance, being predestinated according to the purpose of Him (God) who worketh all things after the counsel of his own will.

i. 17, That the *God* of our *Lord* Jesus Christ, the *Father* of glory, &c.

i. 19, The exceeding greatness of his (God's) power, according to the working of his mighty power.

i. 20, Which *he* wrought *in* Christ when *he* raised him from the *dead*, and *set* him at his own right hand, in the heavenly places.

ii. 22, And hath *put* all things under his feet, and *gave* him to be the head over all things in the church.

ii. 5, *God* hath quickened *us* together with *Christ*.

ii. 6, And hath *raised us* up together, (with *Christ*) and hath made *us* sit together in heavenly places *in Christ* Jesus.

ii. 7, That in the ages to come, *He* might shew the exceeding riches of his grace, in his kindness towards us, *through Christ* Jesus.

ii. 10, For we are *his* workmanship created *in Christ* Jesus.

ii. 16, And that *he* might reconcile both unto *God*.

ii. 18, Through *him* we both have an access by one spirit unto the *Father*.

ii. 19, Fellow-citizens with the saints and of the household of God.

ii. 20, And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.

iii. 6, *His* promise is Christ by the gospel.

iii. 9, *God* who created all things by Jesus Christ.

iii. 10, 11, The manifold wisdom of *God*, according to the eternal purpose which he purposed in *Christ* Jesus our Lord.

iv. 4, 5, 6, There is one spirit—One *Lord*—One *God* and *Father* of all, who is above all, &c.

v. 2, As *Christ* also hath given himself for us, an offering and a sacrifice to *God*, for a sweet-smelling savour.

Phil. ii. 6, Who being in the *form* (or likeness) of *God*, did not covet to be honoured *as God*, &c.

ii. 7, And was made in the likeness of men.

ii. 8, And became *obedient* unto death.

ii. 9, Wherefore *God* hath highly *exalted him*, and *given* him a name which is above every name.

ii. 11, And that every tongue should confess that *Jesus* Christ (so exalted) is *Lord*, to the glory of *God* the *Father*.

Col. i. 3, To *God* and the *Father* (or,

the God and Father) of our *Lord Jesus Christ*.

i. 13, *Who (the Father) hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.*

i. 15, *Who is the image of the invisible God, the first born of every creature.*

i. 19, *For it pleased the Father, that in him (Christ) should all fullness dwell.*

i. 20, *And by him to reconcile all things to himself.*

ii. 12, *The operation of God who hath raised him from the dead.*

ii. 15, *Having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it, or (more correctly) in him, i. e. in Christ.*

iii. 1, *Where Christ sitteth on the right hand of God.*

1 Thes. i. 10, *Whom he (God) raised from the dead.*

v. 9, *God hath appointed us to obtain salvation by our Lord Jesus Christ.*

2 Thes. ii. 14, *He (God) called you to the obtaining of the glory of our Lord Jesus Christ.*

1 Tim. vi. 14, Until the appearing of our Lord Jesus Christ.

vi. 15, Which in his times he (the Father) shall shew who is the *blessed and only Potentate, the King of kings and Lord of lords.*

vi. 16, Who *only* hath immortality, dwelling in the light, which no man can approach unto, whom no man hath seen or can see; to whom be honour and power everlasting. Amen.

2 Tim. i. 1, Paul, an apostle of Jesus Christ, *by the will of God*, according to the promise of life, which is in Christ Jesus.

i. 8, Be thou a partaker of the afflictions of the gospel, according to the power of God (the Father).

i. 9, Who hath saved us according to *his own* purpose and grace, which was given to us in Christ Jesus.

Titus iii. 4, The kindness and love of God (the Father) our Saviour, (the original source of all salvation).

iii. 6, Which he shed on us abundantly, *through* Jesus Christ, our (anointed) Saviour.

Heb. i. 2, *God*, hath in these last days spoken unto us *by* his *Son*.

i. 2, Whom he hath *appointed* heir of all things, by whom also he made the worlds.

i. 3, Who being the brightness of his glory, and the express *image* of his person, and upholding all things by the word of his (the Father's) power, sat down on the *right hand* of the *Majesty* on *high*.

i. 4, Being *made* so much better than the angels, as he hath by inheritance *obtained* a more excellent name than they.

i. 5, For unto which of the angels said he at any time, 'Thou art my *Son*, this day have I *caused** thee? And again; I will be to him a *Father*, and he shall be to me a *Son*?

i. 6, And again; when he bringeth in the first-born into the world, he saith, And let all the angels of God worship (or honour) him.

i. 9, Thou hast loved righteousness, and hated iniquity; therefore God, even *THY GOD*, hath anointed thee with the oil of gladness above thy *fellows*;

* Stockius—Schleusner.

i. 13, But to which of the angels said He at any time, Sit on my right hand, until *I make* thine enemies thy footstool?

ii. 5, Unto the angels hath he (God) not put in subjection the world to come.

ii. 8, Thou hast *put* all things in subjection under *his* (Christ's) feet.

ii. 9, That he (Jesus) by the *grace* of God (the gracious will of God) should taste *death* for every man.

ii. 11, For both he that sanctifieth, and they who are sanctified, (Christ and true Christians) are all of One, (of God) for which cause he (Christ) is not ashamed to call them brethren.

ii. 12, Saying, I will declare thy name unto *my brethren*; in the midst of the church will I sing praise *unto thee*.

ii. 13, I will put my trust in *Him*. And again; I, and the children which *God* hath *given* me.

ii. 14, He also himself likewise took part of—*flesh and blood*.

ii. 17, That he (Christ) might be a merciful and faithful High-Priest, in things pertaining to *God*.

iii. 1, The Apostle and High-Priest of our profession, Christ Jesus.

iii. 2, Who was faithful to him that *appointed* him, as also *Moses* was faithful in all his house.

iii. 3, This *man* (Christ) was counted *worthy of more glory* than *Moses*, inasmuch as he who hath builded the house, hath more honour than the house.

iii. 4, For every house is builded by some *man* ; but he that builded (made of naught, or ordained, as several learned men render it) all things, is God.

iii. 5, 6, And *Moses* verily was faithful, in all his house, as a servant ;—But Christ, as a *Son*, over his own house, &c.

v. 5, So also Christ glorified not himself, to be made an high priest, but *He* that said unto him, *thou art my son*, this day have I *caused* thee.

v. 7, Who *in the days of his flesh*, when he had offered up *prayers* and *supplications*, with strong *crying* and *tears*, unto him that was able to *save him* from death, and was heard in that he feared.

v. 8, Though he were a *Son*, yet learned he *obedience* by the things which he suffered.

v. 9, And being *made* perfect, he be-

came the author of eternal salvation unto all them that obey him.

v. 10, *Called of God, an high-priest after the order of Melchisedec.*

vi. 20, *Whither the forerunners for us entered, even Jesus, made an high-priest for ever, after the order of Melchisedec.*

vii. 25, *Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them.*

vii. 26, *For such an high-priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.*

viii. 1, *We have such an high-priest; who is set on the right hand of the Majesty in the heavens.*

viii. 2, *A minister of the sanctuary, and of the true tabernacle.*

ix. 12, *Having obtained eternal redemption for us.*

ix. 14, *Offered himself without spot to God.*

x. 24, *For Christ is not entered;—but into heaven itself, now to appear in the presence of God for us.*

x. 7, Lo ! I come (in the volume of the book it is written of me) *to do thy will*.

x. 12, But this *man* after he had offered one sacrifice for sins, for ever sat down on the right hand of *God*.

x. 21, Having an high-priest over the house of *God*.

xii. 2, Who for the *joy* that was *set* before him, *endured* the *cross*, despising the shame, and is *set* down at the *right hand* of the throne of *God*.

xii. 23, And to *God* the judge of all.

xii. 24, And to *Jesus* the *mediator* of the new covenant.

xiii. 15, *By him*, therefore, let us offer the sacrifice of praise to *God* continually.

xiii. 20, Now the *God* of peace, that brought again from the *dead* our *Lord Jesus*.

xiii. 21, Working in you that which is well-pleasing in *his* sight, *through Jesus Christ*.

1 Pet. i. 3, Blessed be the *God* and *Father* of our *Lord Jesus Christ*, which according to his abundant mercy, hath begotten us again unto a lively hope, by

the *resurrection* of Jesus Christ from the *dead*.

i. 20, Who (Christ) verily was fore-ordained before the foundation of the world, but was manifest in these last times for you.

i. 21, Who by him do believe in *God* that *raised* him up from the *dead*, and *gave* him glory, that your faith and hope might be in God.

ii. 3, 4, If so be ye have tasted that the Lord is gracious: to whom coming as unto a living stone, *chosen* of God and precious.

ii. 5, To offer up spiritual sacrifices, acceptable to *God*, *through Jesus Christ*.

ii. 23, But (Christ) committed himself to *him* that judgeth righteously.

iii. 22, Who is on the *right hand* of God, angels, and authorities, and powers being *made* subject unto him.

iv. 1, Christ has *suffered* for us in the *flesh*.

iv. 11, That *God* in all things may be glorified *through Jesus Christ*.

v. 10, The God of all grace, who hath

called us unto his eternal glory *by Christ* Jesus.

2 Pet. i. 17, For he *received* from God the *Father*, honour and glory, when there came such a voice to him from the *excellent glory*, this is my beloved *Son*, in whom I am well *pleased*.

1 John ii. 22, Who is a liar but he that denieth that (the man) Jesus is the Christ? (the anointed).

iv. 3, Every spirit that confesseth not that Jesus Christ is come *in the flesh*, is not of God.

iv. 9, God *sent* his only Son into the world that we might live through him.

iv. 10, He (God) loved us, and *sent* his Son to be the propitiation for our sins.

iv. 14, And we have seen and do testify, that the *Father sent* the *Son* to be the *Saviour* of the world.

v. 1, Whosoever believeth that (the man) Jesus is the Christ, is born of God; and every one that loveth *him* that *caused*, loveth *him* also that is caused of him.

2 John 7, For many deceivers are en-

tered into the world, who confess not that Jesus Christ is come in the flesh, (a man).

Jude 4, Denying the *only* Lord God, and our Lord *Jesus* Christ.

Rev. i. 1, The revelation of Jesus Christ which *God* gave unto him.

i. 5, 6, Unto him that loved us, and washed us from our sins in his own blood; and hath made us kings and priests unto *God* and *his Father*, (or, to his God and Father),

ii. 26, 27, To him will I give power over the nations; even as I received of my Father.

. iii. 12, Him that overcometh, will I make a pillar in the temple of *my God*; and I will write upon him the name of *my God*, and the name of the city of *my God*, which cometh down out of heaven from *my God*.

iii. 21, To him that overcometh will I grant to sit with me in my throne; even as I also overcame, *and am set down with my Father* in his throne.

xv. 3, And they sing the song of Moses,

the servant of God, and the song of the *Lamb*, saying, great and marvellous are thy works, *Lord God Almighty*, &c.

xix. 15, And he treadeth the winepress of the fierceness and wrath of *Almighty God*.

LECTURE VII.

THE PRE-EXISTENCE AND DIVINITY OF JESUS CHRIST.

Upon a question which has so greatly agitated the Christian world, and upon which such various opinions have been entertained, it would be the height of presumption to say *no difficulties* are to be found.

The wonder is that the difficulties are not much greater. When we consider the distance of *time* since the books of the New Testament were composed ; the *language* in which they were written ; the number of ages which elapsed before the discovery of the *art of printing*, consequently the multitude of transcribers

through whose hands they must have passed ; and the difficulty of giving an accurate translation even with the *best intentions* and inclinations ; it is truly astonishing that there are not *more* inaccuracies, *greater* variations, and almost *insurmountable* obstacles.

The question for your consideration is, *on which side* lie the *greatest* difficulties. Which opinions are most *consistent*, best accord with *reason*, require the least *subtlety* of explanation, are most *simple*, are most in *unison* with the attributes of the *Deity*, and best *harmonize* with the scriptures as a whole ?

The enumeration given in our last Lecture comprehends nearly 1000 passages. Upon each of these passages you reason in some such mode as the following. ‘ *This* passage *cannot* mean that the Father is God alone, viewed as a *person*, because there are two other persons, God the Son, and God the Holy Ghost. *That* passage *cannot* mean that the Father is *supreme* to an *unlimited extent*, because the Son and Holy Ghost are *co-equal* and *co-eternal*. A third *cannot* mean that the

Son is inferior to the Father in his *divinity*, but only in his *humanity*. And a fourth *cannot* mean the *whole* of the Christ, but only 'a part of his nature.' This is the mode of arguing throughout the whole; it *must* be so, because it *is* so.

In explaining the passages which you adduce, we shew either how they will bear a *different translation* so as to convey a *different sense*, or that they are not *fair* inferences from the context, or have been either *proved*, or on very reasonable ground *suspected*, to be *spurious*; or else we adduce *similar* passages in which you yourselves *deny your own* inferences.

Another circumstance ought to be noticed. You *agree* with us as far as *we* go, only *you* go much *farther*. You acknowledge that Jesus Christ possessed a *human* nature. This *we* believe. If, then, in addition to this, you also assert that he was a *Deity*, the *whole of the proof* rests with you. We have not to prove a negative; *you acknowledge our proposition*. If you cannot bring clear and convincing *evidence*, such evidence as the importance of the subject demands; if the arguments

be *inconclusive*, and serious *doubts* naturally arise ; you *must* fall back into our opinions. *We cannot* (and we conceive you *ought not* to) offer supreme adoration to a being, whilst there is upon the mind *a single doubt* whether he be the true God.

Having considered those passages in which the word God is introduced, and in your opinion applied to Jesus Christ, I proceed now to the consideration of a few others which are said to teach the divinity or pre-existence of our Saviour.

1st, His *oneness* with the Father. “I and my Father are one,” &c. To these expressions great weight is attached, and they are continually urged as almost positive *demonstrations*. It is a little surprising, that no notice should be taken of the *explanations* given of this phraseology, in the *very chapter* in which the phrase is most frequently introduced, John xvii. 11, 21, 22, &c. “Holy Father, keep through thine own name, those whom thou hast given me, that *they may, be ONE* as we are.” “That *they all may be ONE*, as thou, Father, art in me, and I in thee,

that *they* also may be *one* in us.* “*That they may be one* even as we are *one*.”

Whatever explanation, therefore, you give of the oneness of God the Father and of Jesus Christ, the same explanation *must* apply to the oneness of Christ and of the apostles. Does it mean one *person* with the Father? Then were the apostles one person with the Father. Does it mean *one God*? Then were the apostles one *God*. Is it not evident that it must mean one in *design*, in *intention*? The word is in the *neuter* gender, “*one thing*,” effectually excluding any reference to the *nature*, either of God, or of our Saviour, or of his apostles.*

* “The following, I think, are all the expressions in the New Testament, which seem to assert a unity between God and Christ; and all of them agree in a unity of *will* and *testimony*; but *cannot possibly*, all of them relate to *person* or *substance*.

“1 John v. 7, ‘These three are one.’ (*ev*, one thing) Now, supposing this text to be *genuine*, the meaning is, that they are one in *testimony*; for to this purpose they are spoken of, and not in regard of *substance* or *person*. Not unity of *substance*, for then the word *ὁυσία*, or *hypostasis*, or some other word signifying *substance* would have been expressed; and not *person*, for then it would not have been *ev*, but *eis*. But most proba-

2d, If our Saviour was not absolutely one with God in person, is it not declared

bly the text is spurious. See Sir Isaac Newton's Letter to Mr. Le Clerc.

"Second, John xvii. 21, Christ prays that his disciples may be *εἷς*, one *thing*; and this unity is so explained in the context, as can only mean a unity of *will, consent, glory, &c.* and not of *substance or person*. 'Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, (*εἷς*, one *thing*, not one substance) as thou, Father, art in me, and I in thee; that they also may be one (*εἷς*) with us; that the world may believe that thou hast sent me. And the glory which thou gavest me have I given them; that they may be one (*εἷς*), even as we are one (*εἷς*). I in them and thou in me; that they may be made perfect in one (*εἷς*), that the world may know thou hast sent me, and hast loved them as thou hast loved me.'

"Third, John x. 30, I and my Father are one (*εἷς*, one *thing*). This means an agreement in *power, will, and consent*. So Rom. xii. 5, 'We are *one body* in Christ;' and Rom. xv. 6, 'that ye may with *one mind* and *one mouth* glorify God;' and 1 Cor. iii. 6, 8, 'He that planteth and he that watereth are *one*,' (*εἷς*, one *thing*) that is in *consent, testimony, and will*. So x. 17, '*one body*.' Ephes. ii. 14, 'who hath made both (that is, Jews and Gentiles) *εἷς*, one *thing*.'

"Now nothing can be more plain through the whole gospel, than the perfect unity between God and Christ, in carrying on the same *design* in the same *manner*. So that God and Christ are *one*, (*εἷς*) one *thing*, in the very same sense in which Christ prays that his disciples may be (*εἷς*) one *thing*, which is not capable of being understood either of *substance or person*, and must be understood of *will, or design, or glory*."

Ben Mordecai's Apology, Let. I. Note 31.

that he was *equal* with God? Philip. ii. 6, "Who being in the form of God, thought it not robbery to be equal with God." Contrasted with this, I present only the three following passages; "*My Father is greater than I.*" "*I can of mine own self do nothing, but my Father doeth the works.*" "*Of that day and that hour knoweth no one, not even the angels in heaven, nor the Son, but the Father only.*" Here is positive evidence from our Saviour's own mouth, that he was *not equal* to God. Many other passages similar to these might be adduced.

To which of these passages then shall we call in the aid of reason? Shall we say the expression of Paul to the Philippians *must be literal*, and that all these of our Saviour do *not* fully explain his meaning, that we must *reason* with minuteness and subtlety upon them, before we can understand them, for that they have a *diminutive* sense and mean only *half* of Christ? Or, shall we use our understanding *to both*, and try to discover the sense from the context? With this disposition let us look at the words of the apostle, verse 3,

“ Let nothing be done through strife or *vain glory*, but in *lowliness* of mind, let each esteem other better than themselves. Look not every man on his *own* things, but every man also on the things of *others*. Let this mind be in you, which was also in Christ Jesus.”

We have here, throughout, an exhortation to *humility*, and an absence of all *vain glory*. As an example of this our Saviour is introduced ; and yet, according to our present translation, the very first sentence exhibiting this example states, that he, “being in the form of God, thought it not *robbery* to be equal with God !” Upon the first view of the words I have strong evidence that there *must be an error somewhere*, because they are in complete *opposition* to the whole argument. If, in the words I have quoted, uttered by our Saviour, you can shew *an equal opposition* to *his* argument, I will be content to take your explanation of them. If not, will you listen to our explanation of the apostle’s language.

What are we to understand by “ *the form of God* ?” You will not say that it

meant our Saviour's *external* form or shape. It could then only mean, the *divine powers* which he possessed, which *we* allow. The word "*equal*," being used adverbially, should have been translated *like*. So it is translated by Archbishop Newcome, Whitby, and others; "*like God*." But the sense of the verse principally rests upon the words "*thought it not robbery to be*," like God. Archbishop Newcome renders the expression, "did not esteem it a prey." This translation may give a clue to its meaning; "did not esteem a prey or plunder (for his own private enjoyment) the circumstance of being like God."* No one will dispute that the words may, with *equal* propriety, be translated, "esteem it a prey," as "thought it a robbery." With the idea suggested in connection with this translation, the whole appears to be clear and consistent, and quite in point with the apostle's argument. As a pattern of humility, and of freedom from all ostentation and vain-glory, he introduces Jesus Christ, "Who being in the form of God, (possess-

* To *swas*, substantive.

ing divine powers) did not esteem the circumstance of his being like God, a prey for his own private gratification, but made *himself* of none account, assuming the form of a servant (or slave), being in the likeness (or appearance) of other men.*

* Upon this word (*ἀρπαγμον*), translated robbery, Archbishop Newcome inserts the following note.

“Wetstein quotes all the places hitherto known where *harpagmos* is used.”

“Plutarch’s words, where alone *harpagmos* has been found, except in ecclesiastical writers, who may have adopted it from St. Paul, refer to a custom among the Cretans, of procuring their favourite youths, not by persuasion, but *ἀρπαγή*, seizure. Notice was given that a particular youth would be seized on in a few days. If the person who was to seize on the youth was worthy of him, no resistance was made to the force used, but it was esteemed honourable to the youth who was seized on.” Newcome in loc.

Mr. Belsham, in his “Calm Inquiry into the Person of Christ,” enters into a full investigation of the meaning of this word and of the whole passage, p. 128—145. Respecting the use of the word *harpagmos*, by other writers, he says, “that it scarcely occurs in any other Greek writer;” and in a note he adds, “The word is found in Plutarch, de Liberor. Educ. but in a connection which throws but little light on the subject.” With deference to the opinion of this learned and highly valuable Expositor, may I be permitted to hazard an idea that this passage in Plutarch affords a clue to the meaning of the word as used by the apostle Paul. Φευκίαν ερωτας και τον εν Κρήτης καλέμενον ἀρπαγμόν. P. 20—10. Steph. Ed. 1572.

“Etenim arcendi sunt qui pulchritudinem corporis spectant;

3d. Such expressions as the following are adduced in proof of the divinity of

animæ autem amatores omnino deligendi; et amores quidem, quales Thebes sunt et Elide et quæ in Creta vocatur harpagmon."
P. 18. 19 C.

From this expression of Plutarch we learn:

1st, That it was not a word in general use among Greek writers.

2d, That it was invented and applied only to one particular practice.

3d, And that it was so invented and applied in Crete.

"In Crete it is called harpagmos."

That Paul had this sense of the word in view when he used it, I infer,

1st, From its *peculiarity*, and its never having been used by any writer in *any other sense*.

2d, The apostle *had been* in Crete not very long before he wrote this Epistle to the Philippians.

3d, That he was well acquainted with Cretan phraseology and literature, appears from his quotation from a Cretan poet, Titus i. 12.

4th, The distance of Philippi from Crete is only the extent of the Archipelago.

5th, It is more than probable that the Philippians would understand the word as they had been accustomed to hear it used.

The Cretan use of the word will therefore, I conceive, explain the meaning of the apostle.

The Cretan harpagmos could not with any propriety be considered a robbery; because

1st, Notice of the intended capture was always given *three days* before it took place.

2d, If the person who gave the notice appeared not unworthy of the object of his affection, a faint resistance was at first

Jesus Christ ; " He that hath seen me hath seen the Father." John xiv. 9. Con-

made in obedience to the law, but at last all joyfully favoured his enterprize.

3d, If the person who gave the notice was considered as unworthy of such excessive attachment, *he was always prevented from executing his design.*

4th, It was always considered as a *high honour* to the persons thus selected. " Theirs were the first places in the halls and at the race. They were permitted to wear, during the rest of life, those ornaments which they owed to the tenderness of friendship; and that mark of distinction testified to all who saw them, that they had been the objects of some fond attachment." Strabo, p. 739, ed. Casaub. 1707. *Encycloped. Britan. Art. Crete.*

It appears then to have been *private friendship, selfish gratification*, taking its name from the burlesque shew of resistance made at first. Plutarch enumerates it inter *amores fugiendos*.

One other author is referred to by Wetstein as having used this same word, Cyril of Alexandria. The connection in which it is introduced is the following. He is describing the appearance of the two angels to Lot, and his conduct on that occasion. Gen. xix. 1, 2, &c. He states the dreadful depravity of the inhabitants of Sodom; "*incolæ exagitati graviter voluptatibus quæ preter naturam,*" &c.; mentions the *refusal* of the angels to enter the house of Lot, and their determination to pass the night in the streets; (ver. 2) and then represents the venerable man as more urgent with them to enter, because he did not suspect their refusal to be harpagmon: " *δίκαιος μείζωνος καρτεροῦν, καὶ οὐχ ἀπαγμὸν τὴν παραιτησιν, ὡς ἐκ ἀνδρανῶν καὶ ὑδαρεστέρων ἐποίητο φρενός.* Cyrilli de Adoratione I. p. 25. A. Lutetiae, 1638. Justus magis urgebat, non ratus rapinam vel lucrum (harpagmon) recusationem, quasi scilicet frigida, et minus seria mente invitasset." Ed. Basil, 1566. II. p. 425. C.

trust this with the following expressions, "*No man hath seen God at any time.*" 1 Tim. iii. 16. "If a man keep my saying, he shall never *see* death." John viii. 51. "Your father Abraham rejoiced to *see* my day ; and he *saw* it and was glad." John viii. 56. "The *Father* that dwelleth in me, *he* doeth the works." John xiv. 10. "At that day ye shall know that I am in my father, *and you in me, and I in you.*" John xiv. 20. "He that receiveth *you* receiveth *me*, and he that receiveth *me*, receiveth *him* that sent me." Matt. x. 40. If from the first of these expressions you infer that Jesus was God, from the two last I must infer that the *Apostles* were God.

If this be the meaning of the word, *private*, *selfish gratifications*, the introduction of it, by the Apostle Paul, is strikingly appropriate, and forms a fine contrast to the use our Saviour made of the divine powers with which he was vested. "Though possessing divine authority *without measure*, he considered not this circumstance of being like God as an *harpagmos*, intended for *selfish* gratifications ; *ἀλλ' ἑαυτὸν σκευώσας*, "but made *himself* of none account," never used these powers for *himself*, "assuming the appearance of a *slave*," instead of *vauntingly exhibiting* his honours, "and resembling *other men*," without any mark of personal distinction or superiority.

4th. Our Saviour is called Son of God. —“ *Adam*, which was the *son* of God.” Luke iii. 38. Nobody infers hence that Adam was God. “ The *sons* of God came to present themselves before the Lord.” Job. i. 6, Although many are inclined to think these were *angels*, not virtuous *men*, no one ascribes Deity to them. “ But as *many as received him*, to them gave he power to become the *sons* of God.” John i. 12, “ For as many as are led by the spirit of God, *they* are the *sons of God*.” Rom. viii. 14. Here is a complete definition of the term given by an apostle. To omit several others, I mention only one more passage, “ Beloved, *now* are we the *sons* of God, and it doth not yet appear what we *shall* be.” 1 John, iii. 2. Can any thing be more expressive of the true meaning of the term than the last two quotations? Real Christians are *now* the sons of God.

That in a much *higher degree* the appellation was applicable to our Saviour than to any other living mortal, who will deny? There was also a peculiar propriety, in the application of this title to Jesus, in

consequence of the *divine powers bestowed* upon him, which far exceeded all that had ever been bestowed on *any* preceding *prophet*. But that the title when applied to him meant any thing different in his *nature*, is never stated, in the New Testament, is only an *inference* of yours, which we cannot grant, but which *you must prove*.

5th. Our Saviour is denominated “Only begotten Son of God.” “By faith Abraham when he was tried, offered up Isaac; and he that had received the promises, offered up his *only begotten* Son: of whom it was said, that in Isaac shall thy seed be called.” Hebrews xi. 17, 18. Whatever inference you draw from the word in *the one case*, draw from it in the *other* also. Surely it sufficiently explains itself, especially when it is remembered that Abraham had an *older son* living at *the time*. It means well or best-beloved.*

* “Concerning the characters and epithets that were more particularly given him *after his resurrection*, as for instance the *first-begotten*, or the *first-born* from the dead, and the first-born of every creature, we may remark; that these phrases have no reference at all to any eternal, or other state of existence prior to his nativity; but rather, that they signify

5th. It is asserted that Jesus Christ is sometimes spoken of as the Author of the Creation. In some passages where this is said to be the case, the word used will not bear the construction of *creating*, as in the first chapter of John.† It should also be recollected, that the Christian dispensation is always considered as a *new creation*. Jews and Gentiles were all to be “*born again*,” to become “*new crea-*

the same as *birthright, heirship, &c.* in consequence of his resurrection from the dead, when he inherited the highest honours and titles, and entered on the possession of a kingdom. —The words cannot be understood as referring to a *prior state of existence*, it being very plain, (as they stand in the text, or in the context), that they *directly and solely refer to his resurrection*: for he *then* (or in that *very instance* as it was a signal act of the divine power) was manifested to be the Son of God, or the well-beloved, the only begotten of the Father.”

“A thought has been suggested by the late Dr. William Harris, in reference to the expression in Col. i. 15, that the word *πρωτότοκος*, by a change in the accent, is sometimes used by profane writers, not in a passive but in an active sense. Thus some would read the original word, *πρωτοτόκος*, putting the accent upon the penultima and would accordingly render it, not the *first-born*, but the *beginner*, or the *first/bringer-forth*, the immediate *cause* of all things in the new creation.”

A Comment upon some remarkable passages in Christ's Prayer.

† See Note to John i, 3, in the Improved Version, and Carpenter's Unitarianism, p. 156.—2d. ed.

tures." "If any man be in Christ he is a *new creature*." 2 Cor. v. 17, Gal. vi. 15. Of this creation *Christ* is the Head, the *Author*, the Finisher. Keep this in view in those passages which refer Creation to our Saviour; see if the writer is not speaking of the *Christian religion*; and I think you will find that a *spiritual* creation is invariably meant.*

6th. The expressions "coming down from heaven," and "sent from God" are

* "What we are in a more particular manner to notice here is, that Christ, by his *resurrection from the dead*, became the Author of a *new*, that is, of a *moral and spiritual* creation; by which figure, the state of things under the gospel is often described and spoken of in the New Testament.

"This is the sense that Grotius, Calvin, Mr. Locke, and many others, even Athanasius himself, have put upon the word *created* in that passage, Eph. iii. 9. and in Col. i. 15, 16. And it has been observed that the original word for *make, create, &c.* in the three learned languages, and especially the *Hebrew* word *Bara*, are often used to signify a *moral* and *metaphorical* creation. It is also observable, that the *Hebrew* language being destitute of compounded verbs, the words *made* and *created* are equivalent with *made anew* or *created anew*, and that the word in the original signifies, not only to bring into being, but to put a nation or people into a *better state*, or into a *new*, and happier condition, Isa. xlix. 7. or to produce some *new* or *surprising event*, Numb. xvi. 30. See Dr. Taylor's *Hebrew Concordance*." Comment. p. 42.

not unfrequently used. If, in the very little which is recorded of John the Baptist in the New Testament, the same expressions should be used in reference to him, must it not satisfy you as to the scripture meaning of such phrases? "There was a man *sent from God*, whose name was John." John i. 6. "The baptism of John, whence was it? *from heaven*, or of men? And they reasoned with themselves, saying, If we shall say, *from heaven*; he will say unto us, Why did ye not then believe him? But if we shall say, of men; we fear the people: for all hold John as a prophet." Matt. xxi. 25, 26. Does not this amount to a demonstration of what our Saviour, the Evangelist, and the Jews, understood by the expression "from heaven?" all hold him as a *prophet*, therefore we dare not say he is *not from heaven!*" Moses makes use of the following expression, "Hereby shall ye know that the Lord hath *sent* me." Numbers xvi. 28.

"And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man *which is in heaven.*"

Matt. iii. 13. Here our Saviour himself makes use of the expression "heaven," three times in one verse. If then, by *descending* from heaven, he literally meant a *personal* descent, by *ascending* into heaven, he meant a *personal* ascent, and by being *in heaven*, he meant a *personal presence there*, at the same time, *that he was talking with his disciples* and Nicodemus *upon earth*! Could our Saviour mean any thing, but his having received a divine commission, and being acquainted with the counsels of God?

7th. Another passage frequently quoted, is, "For in him dwelleth all the fulness of the Godhead bodily." Col. ii. 9. Compare with this the following; "And to know the love of Christ which passeth knowledge, that *ye* might be *filled with all the fulness of God*." Eph. iii. 19. Whatever therefore this fulness means, it is evident that it was not *peculiar* to Christ, but might be possessed by disciples of Jesus. In another expression of the same Apostle, our translators render it, For it *pleased the Father*, that in him should all fulness dwell. Col. i. 19. We believe that in Je-

next verse to that under consideration the apostle should apply the same to the Colossians. "And ye are in him," *filled full*, (from the only adding, that he "is the principality and power.")

Once more, The pre-existence of Christ is inferred from such passages as the following, "Before Abraham was, I am." "And now O Father, glorify me, with the glory which I had before the world was."—With the first of these passages, "Before Abraham was, I am," John viii. 58, the expression occurs in *two* other places in this *very* conversation, and in the next chapter. "For if ye believe that *I am he*, ye shall die in your sins."

said, this is *he* ; others said, he is like him ; but he said, I am *he*." c. ix. v. 9.

To all these passages our translators have affixed the pronoun *he*. Had they acted consistently, by doing the same with the verse in question, there would have been no difficulty in its explanation, " I am, or was he ;" the predetermined, long-predicted Messiah.*

I proceed to the other question quoted above, " And now, O Father, glorify thou me with thine ownself, with the glory which I had with thee before the world was." John xvii. 5. In the book of Revelations the lamb is spoken of, as " *slain from the foundation of the world.*" Rev, xiii. 8. " Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace which was given *us* in Christ Jesus, *before the world began.*" 2 Tim. i. 9. " According as he hath chosen *us* in him *before the foundation of the world.*" Eph. i. 4. I only add, that whatever be the glory of which Jesus speaks

* See a lucid exposition of this passage in Belsham's *Calm Inquiry*, p. 70.

to the promulgation of the glor

* There is one other passage which I wish to cause the greatest stress is laid upon it by the pre-existence of Jesus Christ. John vi if ye shall see the Son of Man ascend up where he is, then shall ye know that I am in the Father, and the Father in me, and that he that eateth of this bread shall live for ever. The explanations of this text given by Mr. Simpson, appear to me so clear and satisfactory, and at the same time are so different from those of most commentators, that I am desirous of transcribing the one, and the remarks of the other, of these I

V. 50, "This is the bread which cometh down from heaven, that a man may eat thereof and not die." I think of the manna that your fathers ate, heavenly bread, the proper use of which con-

51, "I am the living bread, which I have come down from heaven; if any man eat of this bread he shall live for ever: the bread that I will give is my flesh, which I will give for the life of the world." In me whom God hath sent, you have that life-giving food from heaven. By the reception and improvement of the blessings that may be obtained by eating of this bread, you may attain to eternal life. It is true that you cannot receive the life-giving food from heaven unless you have the faith to believe that I am the living bread which I have come down from heaven.

And now, my Trinitarian hearers, I think you will at least allow that I have

ercise, as you expect, a temporal dominion among you; it is by far other means that I am to draw all men to me. So fatal will be the sufferings through which I am to accomplish this service, that I might assume even a bolder strain than that in which I have already spoken of it: I might say that the food which I will give you is my flesh, which I will give you for the sustenance of the world.

53, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." However strange the doctrine may appear to you, however different from your expectations concerning the Messiah; yet in order to accomplish the errand on which God has sent him, the Messiah must die a violent and bloody death. It is by means of this especially, that his pretensions to your obedience and allegiance will be established.

61, "When Jesus knew in himself that his disciples murmured at it, he said unto them, doth this offend you." Jesus, who in this, as in many other instances, did not need to be informed of what was passing privately among his hearers, knowing that they were muttering their disapprobation of his discourse, and conceiving the intention to forsake him, said unto them, 'Is it a stone of stumbling in your way, that I said I would give you my flesh to eat? Does this dispose you to go back, and withdraw yourselves from among my followers?'

62, "If you should see the Son of Man return (ascend) where he was before?" 'When you have received proofs of my *resurrection*, and return to life again, will you then continue in this perplexity about my character? Will you still be confounded and offended with the doctrine I have taught, and the language in which I have expressed it? That event may perhaps compose the fluctuation of your minds, and solve the

know my spirit is given to a prophet and seer
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 understand and believe what I am now going

63, "The spirit is that which giveth life,
 nothing; the things of which I have been sp
 spirit and are life."

Cappe's Critical Remarks, Vol.

1. "In explaining this passage, it has no
 adapted to that doctrine signifies not only

sages, from which you *infer* the deity of Jesus Christ, I think you will grant, that

beast *rising up* out of the sea." Ver. 11, Another beast *coming up* out of the earth." xvii. 8, A beast about to *come up* out of the deep," i. e. the sea. Daniel vii. 3, "Four great beasts *came up* from the sea." Gen. xli. 2, 3, 18, 19, "Kine *came up* out of the river," Joshua iv. 19, "The people *came up* out of Jordan." Matt. xvii. 27, "Take the fish which *cometh up* first out of the sea." See also Acts viii. 31; xx. 11; Mark i. 10; Matt. iii. 16; Amos viii. 8. Sept.

2. *Αναβαινω* is also used to signify rising up from the receptacle or state of the dead, in five several instances. These, therefore, strongly countenance the application of this term, in John vi. 62, to the *resurrection* of Christ. In the Septuagint, the very same participle, as well as the infinitive of this verb, are used to describe Samuel's ascending from the state of the dead to reprove Saul, 1 Sam. xxviii. 13—15; Rev. xix. 2; xx. 1, 2, 3.

3. "The plain purport of this discourse is as follows; Jesus tells the people that he himself would give eternal life to those who believed in, and obeyed him and his doctrine, as coming from God; and that for this purpose he would give up his own life, and would raise them from the dead at the last day, ver. 27, 40, 47, 50, 51, 54, 58.

4. "Now since it was upon his *resurrection*, not upon his *ascension*, that Christ always rested the decisive proof of his divine mission, and of his doctrine of the resurrection of mankind to a future life; a reference to the *former*, as being explanatory of any figurative language which he used upon these subjects, is more suitable than a reference to the latter.

5. "That Jesus speaks, in the 62d verse, of his resurrection appears, further, from the main *purpose* and *design* of the preceding discourse. It was evidently intended to check the

mentioned in his discourse that he should correct their false notions of his temporal power and would lead them to consider him more spiritual guide to immortality.

6. "The whole discourse appears to have attained its desired end: it decreased the attachment, influenced those to forsake him who followed for selfish motives; it tried the faith of his apostles and secured their adherence.

7. "By understanding the passage under the *resurrection* of Christ, it quite accords with the *manner of address in similar circumstances*.

8. "It also corresponds with the *commission* given to his *apostles* to attest the *truth* of this fact to the world, as the basis of their hope of a resurrection life. Luke xxiv. 27, 31, 33, 45, 49; Acts i. 3, 15, 26; iv. 10, 33; v. 30, 32; x. 40, Rom. i. 4; 1 Cor. iii. 4; 1 Pet. i. 3—5; ii.

"It appears then from the *language* in John's discourse the *subject* and *design* of the whole discourse in that our Lord's *usual manner upon similar occasions* and the *uniform practice* of resting the *decisive evidence* of his authority upon his *resurrection*, that the

similar observations. Let me ask one question. Is it usual to treat *our* arguments with similar fairness? Are they usually brought forward in your hearing? Or are they not *generally omitted*? Is it not customary to dwell upon such passages as I have now quoted, to repeat them again and again, give them a meaning without consulting the context or argument of the writer, without *contrasting* them with our arguments or the general tenor of the scriptures, and then triumphantly claim a victory?

In the last lecture, I mentioned in general terms the *number* of passages we could produce to contrast with the few you were able to urge. Under separate heads I shall now direct your attention to a few in particular, in proof that our blessed Saviour was not really and truly God; I shall follow the order adopted by Christie, in his Discourses on the Divine Unity.

First. Jesus Christ is not and cannot rationally be supposed to be the Most High God, or God in the proper and sublime sense of the word, because he is in Scripture plainly *distinguished from God*.

Secondly, Jesus Christ is not
not be the Most High God, but
he *Son* of God.

Thirdly, That our Saviour
is not the Most High God, or
proper and most sublime se
word, is evident, because, he
fessed to have *no will of his o*
be ever entirely *guided* and *g*
the will of his *heavenly Father*
I came down from heaven, (re
vine commission,) not to do *mi*
but the will of *him* that *sent*
vi. 38. See also Matt. xxvi. 3

Fourthly, Jesus Christ can
Most High God, because he i
sent by God. “He that believ

but refers them to the *Father* or the Holy Spirit of God. "I can of *mine own self* do nothing." John v. 30. "The *Father* that dwelleth in me, *he* doeth the works." John xiv. 10. See also John v. 19—31; Matt. xii. 27; Luke ii. 20; Acts ii. 22; Acts x. 38.

Sixthly, Jesus Christ is inferior to God, and dependent upon him, because he is said to *receiue commands* from the Father, and to give an unreserved *obedience* to the *commands*. "As the Father gave me *commandment*, even so I do." John xiv. 31. "If ye keep my *commandments* ye shall abide in my love, as *I have kept my Father's commandments*, and abide in his love." John xv. 10. See also John xii. 49, 50.

Seventhly, Our Saviour Jesus Christ is not the Most High God, because he declares that he was not the *author* of his *own doctrine*. "My doctrine is *not mine*, but *his* that *sent me*." John vii. 16. "The word which ye hear is *not mine*, but the Father's which sent me. John xiv. 24. See also John viii. 28; iii. 34.

Eighthly, Jesus Christ is not God, but a subordinate, dependent being, because

LUKE XXIII. 34 AND 46.

Ninthly, Jesus Christ is a
rent and distinct from God, be-
called the *image* of God. “
image of the invisible God
See also 2 Cor. iv. 4. It
be absurd to call any one *his*

Tenthly, Jesus Christ is not
or self-existent Deity, because
the *first-born* of every *creature*

Eleventhly, Jesus Christ is
pendent, inferior being, because
in scripture to have been a
“*God* cannot be tempted or
Matt. iv. 1, Mark i. 12, Luke

Twelfthly, Jesus Christ
could not have been God

have been God, when he uttered the following expression, "*My God, my God, why hast thou forsaken me.*" Matt. xxvii. 46.

Fourteenthly, Jesus Christ must be dependent upon, and inferior to God, because he declares that he *had not the disposal* of the highest *places* in his own kingdom. Matt. xx. 23.

Fifteenthly, Jesus Christ is not the Most High God, because he is said in scripture himself to *have a God, a head*, or superior, and to be *the possession* or property of *God*. "I ascend to my Father and your Father, to *my God* and your God." John xx. 17. "The *head* of Christ is God." 1 Cor. xi. 3. "Christ is God's." 1 Cor. iii. 23. See also Eph. i. 17, and Heb. i. 9.

Sixteenthly, Jesus Christ cannot be the true God, because it is asserted that when he hath put all enemies under his feet, he shall himself "*be subject* unto him that put all things under him, that God may be all in all." 1 Cor. xv. 28.

Seventeenthly, Jesus Christ is inferior to God, because it is most emphatically affirmed in scripture, that *God the Father raised him* from the dead. "This *Jesus* hath *God raised up.*" Acts ii. 32. See

none good but *one*, that is
xix. 17.

Nineteenthly, Jesus Chr
Most High God, because he a
tive terms, that there is one
himself. "My Father is gr
John xiv. 28.

Lastly, Jesus Christ is a
High God, because there are
of which he declares *his igno*
of that day and hour knowe
none, no, not the angels of
my Father only." Matt. x
also Mark xiii. 32.

In reply to all these passi
said, that they do not mean
Christ, but only one *half* c
I ask for proof. Proof I mu

SUPPLEMENT

TO

LECTURE VII.

**EXTRACTS FROM A LETTER ON THE TRINITY,
BY NON QUIS, SED QUID. A. D. 1694.**

1st, There is nothing, with submission to the learned writers who have so much vexed this controversy, more unaccountable and absurd than their jangling and wrangling about the meaning of the word *person*. It is a great argument they have forgot, or do not believe the Athanasian Creed, which saith, 'We are compelled by the Christian verity to acknowledge every person to be by himself God.' And if a *person* was any thing but God, or not the same with God, it would be ido-

latry to worship him. Is it not a demonstration that those that pay the highest adoration to a person, have no different ideas of God and a Divine Person, but, by adoring him, do acknowledge him to be God? And is not a Divine Person an Uncreate, Eternal, Incomprehensible, Almighty Being? And what is *God*, but such a Being? We cannot have a higher idea of God, than that he is such a *Person*; and to frame any other, it must be one that is lower, and consequently *blasphemy* against God. Were there any thing more in God than in a Divine Person, he could not be God.

2d, If a man is an animal, all that is in the idea of animal must be contained in that of man, otherwise he could not be an animal. Man is no other animal than that which is rational; a man is a rational animal, and a rational animal is a man: they are convertible terms, and are only different words to express the same being. So a Divine Person and God are convertible terms; for there cannot be more in the idea of God than of a Divine Person, because he is God; and it is as evident

that there is nothing contained in the idea of a Divine Person that is not contained in that of God ; to affirm the contrary, would be so far from making God three persons, that there would be something wanting to make him one person.

3d, I must desire of you to inform me, how it is possible, since God and a Divine Person are the very same being, that there should be three persons and but one God. To say that each person by himself, that is, singly and distinct from others, is God, and yet all three together are but one God, is to say a single person *is* and is *not* God. In affirming God is *three* persons, and yet *one* person is God, you affirm that there are three and not three persons contained in the idea of God. And does not the creed make it damnation *to believe* any difference or distinction between God and a single person, because that must be denying each person is God ? And does it not also make it damnation *not to believe* a difference, nay, so great a one as that three of the first are but one of the last ? So that this good, charitable creed only damns all those that cannot

believe a divine person *is and is not* the same with God. If God be not three persons, then there is an end of the Trinity; and if he be three, then a *single* person is not God, because God is three persons.

4th, If these things must not be called contradictions, they must at least be allowed to be unintelligible, and consequently can never be the subject-matter of belief; and do not people, like parrots, repeat these propositions without apprehending them? Is it not saying a thing, and then unsaying it again, which is saying nothing at all? If the *last* clause is to be believed, the *first* cannot, because the last is a *negation* of the first; and if the first is to be believed, for that very reason the last cannot.

5th, That can never be revealed unto man, which he is not capable of understanding; and if all must be damned that do not believe the Athanasian Creed, the compiler himself cannot avoid that fate.

6th, In short, can there be a more absurd attempt than to endeavour to prove there are three divine persons, each of

whom is God, and yet but one God? Because the arguments that prove there is but one God, must prove that there is but one divine person, because God and a divine person are the same; and on the contrary, the arguments that prove three persons, must prove three Gods, because a person is God.

7th, If the Father is an infinite, all-perfect being, and if the Son is distinct from the Father, he must, if he be a God, be a distinct, infinite, all-perfect being; for the same being can be no ways *distinct from himself*, and certainly two distinct, all-perfect beings are two distinct Gods.

8th, If the Son is the same God, as he is that created a Son, he must create a Son too, except the same God did and did not create a Son; but if he created a Son, he created himself, which is creating nothing at all, because he himself must be before he could act.

9th, If God be three persons, and each person is God, there must be nine persons; because each single person must be three persons, otherwise he could not be

God, who is three persons. If the three persons, and one person, and the first, second, and third persons, are the same with God, (otherwise none of them could be God) they are the same with one another, only different words to signify the same being.

10th, If the persons are really distinct, and each is God, must not each be God distinct from the others? For all distinction that is more than nominal, supposeth at least a numerical difference and diversity; and if God the Father be not God the Son, nor God the Son God the Spirit, there must be a numerical difference between them, which every one that can number three must needs know are three Gods; for one God, and one God, and one God, none of which are the other, are three Gods.

11th, Is it not equally as absurd to suppose three infinite persons as three Gods? And the same arguments that demonstrate the impossibility of the one, equally demonstrate the impossibility of the other.

12th, To suppose three all-sufficient

persons, is it not to suppose two persons to no end or purpose, because one all-sufficient person as well as one God, is sufficient for all things whatever?

If it be a perfection in God to be more persons than one, the more persons he is the greater his perfections are; and God who has infinity of perfections, would be infinite in persons; and an infinite number will no more destroy the unity of God than three.

13th, There cannot be supposed in God more persons than one, without supposing an infinite number; for what reason soever moved the first person to create two persons equal to himself, the same reason (because their nature is the same) must move the others to create their equals, and so on to infinity.

14th, To suppose three all-sufficient persons in God, is to suppose God more than all-sufficient; for if there be in God three such persons, there must be in him three all-sufficiencies, which is sufficiently absurd.

15th, Is it not a contradiction to suppose three infinities of the same sort, be-

16th, Either a divine person
are or are not the same ; if
the same, it is idolatry to pay
ship to a *person*, because you
worship to a somewhat that
but if God and person *are* 1
paying divine worship to the
sons is the worshipping of
because three Gods and three
the same.

THE DOCTRINES OF A TRINITY AND THE
 INCARNATION OF GOD, EXAMINED UPON
 THE PRINCIPLES OF REASON AND COM-
 MON SENSE ; WITH A PREFATORY AD-
 DRESS TO THE KING. BY A MEMBER OF
 THE CHURCH OF ENGLAND FROM BIRTH
 AND EDUCATION, AND A SINCERE DIS-
 CIPLE OF JESUS CHRIST FROM CHOICE
 AND RATIONAL CONVICTION. A. D. 1772.

Extracts from the Prefatory Address.

I apprehend your majesty will readily allow that the legislature hath at least as much power over the bodies, as over the minds of all your subjects ; we will suppose therefore that a set of absurd or interested opticians had weight enough with the lawgivers of this country, to persuade them that to see objects with the naked eye, in all that glare of light which naturally surrounds them, is highly prejudicial to the eye-sight of your majesty's subjects, and the chief cause of blindness, which in its effects is a kind of loss of so many useful members of the community ;

...for the saving and
preservation of their eye-sight,
majesty's loving subjects sho
ally wear *spectacles of green*
would at once defend their e
excess of splendour which s
dazzle and weaken them, a
every object appear tinged w
refreshing and salutary color

Let us suppose too, that
these sagacious eye-preservin
the legislature should ordai
subject of your majesty's don
infancy to the maturest ag
tinually to wear spectacles of
and that no opticians should
sell spectacles without a *lic*
tained from your majesty,

according to Act of Parliament, and *no other kind of spectacles whatsoever*. That no man should be capable of serving your majesty, and his country, in any post of profit or honour, unless he first furnished himself with a pair of the true *orthoptic* spectacles, at some duly *licensed* shop ; and that if any of your majesty's subjects should hereafter dare to see with his own eyes, openly avow himself *heteroptic*, and arrogantly presume to say that there is any such colour as pure white ; or affirm that if men would pull off their *orthoptic* spectacles, they would be convinced there is no such thing in nature as the *legally established* greenish tinge, he should suffer very severe penalties of fine and imprisonment.

We will suppose likewise that great numbers of your majesty's very loyal subjects, after having endeavoured with all dutiful submission to make use of the legal glasses, should declare that though they could see very clearly and distinctly *with their naked eyes*, many of them could scarce see *at all* in spectacles ; and many more saw objects through them so

very *imperfectly* and *confusedly*, that they were continually making blunders and stumbling, and oftentimes got very dangerous falls; in such circumstances, perhaps your majesty would think with me, that to persist in maintaining this *optical* establishment, would be to transgress the bounds of all rightful and equitable authority, and in its stead to exercise mere arbitrary tyranny, and a wanton licentious abuse of power. But far more unreasonable and unjust is it, to attempt to controul or shackle the speculation of the mind's eye; because nothing can qualify our rulers for the exercise of such a power, but their being enabled, in every question, to distinguish with certainty what is right and true, from what is erroneous and false; that is their being endued with infallibility.

Now if your majesty will but attend a little to the operations of your own mind, you will soon find that the rational assent or dissent of any one of your subjects, to or from the truth of any proposition whatsoever, is neither at your majesty's nor his own command, but can be produced

only by a satisfactory conviction of his mind, that the proposition is true or the contrary. And the grounds of that conviction must often be very different, according to the different complexion of the mental faculties of him to whom it is proposed. When, therefore, your majesty's predecessors thought fit to enact that all their subjects should observe a strict uniformity in theological opinions, they might with equal wisdom and propriety have enacted, that they should all appear with an exact uniformity of visage and external complexion ; for the one was just as much in their power as the other, and the only possible effect of such laws or proclamations must be to make dupes of one part of the people and hypocrites of another.

Doth your majesty think it possible, by any number of proclamations or acts of parliament, to make your *astronomer* royal now believe that whirlpools are the true causes of the revolutions of the planets? Or to convince your *physicians* that there is no circulation of the blood? How then can any interposition of the legislature

not make two? Yet the more propositions, equally common sense, must be admitted. No man can really believe the three persons at present established throughout your majesty's dominions.

If ever the legislature should establish a baptismal creed opposite to the present, then the people will still go on to consider themselves *bound to believe as their fathers and godmothers have promised*.

Extracts from the Works of

When upon hearing thereof, that there are three divine persons as of distinct agents, you charge that

one only true God, under three different personal characters, by the names of Father, Son, and Holy Ghost, which therefore, notwithstanding the difference of personal character, must all three be the very same eternal, indivisible Divine Being. And when you reply that this is in all respects the doctrine of Sabellius, they fly back again to the distinguishing marks of three different agents, having each his personal properties peculiar to himself. By means of this ambiguous sense of the word *person*, their argumentation, Proteus-like, escapes effectual confutation, merely by continually changing the form of its appearance. In short, *orthodoxy* is a pendulum perpetually oscillating between the points of Tritheism and Sabellianism: seeing it come full swing to his own side, the Tritheist cries, '*Tis here;*' and in an instant, with equal shew of reason the Sabellian says, '*Tis here;*' but, like the poet's scenic ghost, it eludes their grasp, and they both immediately find themselves obliged to confess '*Tis gone.*' "

Speaking of the Athanasian Creed, he

says, "If this be a just account of the right Christian faith, the Lord have mercy upon the poor Jews! For their case is truly deplorable. Unless they hearken to the voice of God under the first covenant, and obey the commandments of that law which was delivered to their forefathers from Mount Sinai by God himself, and more fully explained to them afterwards by the mediation of Moses, the heaviest and most dreadful menaces of divine vengeance are announced against them by their inspired law-giver: and if they do their duty in this respect (according to *this most merciful and righteous creed*) *without doubt they shall perish everlastingly.*

Articles of Christian Faith,
according to the GOSPEL.

The Lord our God is *one*,
and to us there is but one
God.

God is a Spirit

Articles of the right Faith,
according to the ORTHODOX.

The Lord our God is one
Lord and one God, but in that
one Lord and God are three
Persons, every one of which is
Lord and God.

God is a Being consisting of
three distinct agents, a Father,
a Son, and a Spirit.

They that worship God must worship him in spirit and in truth.

Our God is the God of Jesus Christ.

If thou shalt confess with thy mouth the Lord Jesus, and believe in thy heart that *God* hath raised him from the dead, thou shalt be saved.

Jesus is the Christ, the Messiah, the Son of God.

Jesus Christ was made of a woman, and born under the law, when Augustus Cæsar was emperor.

Jesus Christ was the son of *David*; the seed of *Abraham*; a prophet like unto *Moses*; a *Man* whom God anointed with the Holy Spirit, and with power, whom God raised from the dead; a mediator between God and all mankind, under the *new* covenant, as *Moses* was between *God* and the nation of the *Jews* under the *old* covenant.

The Son could of his own self do nothing. Even the words that he spake were not

The Catholic Faith is this, that we worship one God in Trinity, and Trinity in Unity. Jesus Christ is God of God.

It is necessary to everlasting salvation, that a man believe rightly the incarnation of our Lord Jesus Christ.

Jesus Christ is the very and Eternal God.

Jesus Christ was not made but begotten of his Father from everlasting, and at length born of a woman in the world.

Jesus Christ is the One, true and Eternal God, who for our salvation came down from heaven, and was incarnate by the Holy Ghost (*who is also the very same God*) of the Virgin Mary, so that two whole and perfect, and contradictory natures, the Godhead and manhood, were inseparately united in one Christ; which union was made by converting the Godhead into man; and also not by converting the Godhead into man, but by taking the manhood into God.

The Son is in all respects such as the Father is, in glory equal, in majesty co-eternal.

his, but the Father's who sent him, and his Father is greater than he.

The Son of God and his Father are two separate beings, because they are two separate witnesses, bearing legal testimony to the truth of the gospel.

Because Jesus Christ was uniformly humble and obedient, even unto the death upon the cross, therefore *God* hath highly exalted him, and given him all power over things in heaven, and things in earth, and things under the earth.

At that period, which is predicted in the prophecies of the New Testament, Jesus Christ will miraculously descend from heaven, destroy the idolatrous perversion of his holy religion, convert all nations to himself, and establish his promised kingdom of righteousness and peace, for a long term of years before the general resurrection of the dead.

The dead shall not rise again with their natural bodies of flesh, but with spiritual bodies, like those of the angels in heaven, because flesh and blood cannot inherit the life to come,

The Father and the Son, together with the Holy Ghost, are but one and the very same Being and *substance*.

Jesus Christ was from all eternity *Almighty*, and had at all times as much power over the things in heaven, in earth, and under the earth, as the Father himself.

Jesus Christ will continue to sit at the right hand of God the Father in heaven, until he cometh to judge all men at the last day; at whose coming all men shall rise again.

The dead shall rise again with their own natural bodies of flesh and blood.

nor exist in a **celestial, incorruptible, and immortal state.**

The sum of our religion is, faith, hope, and charity; of these, the greatest, and by consequence that which is before all other things necessary to a true Christian, is charity; and charity hopeth all things. But with what judgment men shall judge they also shall be judged.

This is the Catholic Faith, which is before all things necessary to be held by whosoever will be saved; which except a man believe faithfully he cannot be saved; and which except every one do keep whole and undefiled, *without doubt* he shall perish everlastingly.

THE SYLLOGISMS OF WOLZOGENIUS,

In which it is shewn that the Doctrine of the Trinity overturns itself.

Division I.

1st. Because it follows from this doctrine, that *there is but one God*, and yet *that there are three Gods*. Thus,

The Father is God,

The Son is God,

The Holy Spirit is God;

Therefore there are three Gods.

This is arguing upon the ground which Trinitarians themselves take. For when they wish to prove that there are three persons in one God, they say,

The Father is a Divine Person,
 The Son is a Divine Person,
 The Holy Spirit is a Divine Person ;
 Therefore there must be three Divine
 Persons.

In the very same mode we reason,
 The Father is Supreme God,
 The Son is Supreme God,
 The Holy Spirit is Supreme God ;
 Therefore there are three *Supreme* Gods.
 Just the same as we should say ;

Peter is a man,
 Paul is a man,
 John is a man ;
 Therefore there are three men. Or,
 Michael is an angel,
 Gabriel is an angel,
 Raphael is an angel ;
 Therefore there are three angels.

2d, The doctrine of the Trinity destroys
 itself, because it follows from it, that one
 person is another person. Thus,
 The Father is the Only God,
 The Son is the Only God ;
 Therefore the Father is the Son. Again,
 The Father is the Only God,
 The Holy Spirit is the Only God ;

Therefore the Father is the Holy Spirit.
Again,

The Son is the Only God,
The Holy Spirit is the Only God ;
Therefore the Son is the Holy Spirit.

3d, It follows from this doctrine, that
neither the Father, *nor* the Son, *nor* the
Holy Spirit is the one true God. Thus,

The Father is the One true God,
The Son is not the Father ;
Therefore the Son is not the One true

God. Again,

The Son is the One true God,
The Father is not the Son ;
Therefore the Father is not the One

true God.

The same applies in regard to the Holy Spirit.

4th, It follows that every person of the Trinity is divided into three persons. Thus,

The One God is divided into three persons,

Every divine person is the One God ;

Therefore every divine person is divided into three persons.

Division II.

Shewing that the eternal Existence of the Son of God, by the Production of the Father, overturns itself.

1st, It follows, that the Son is the Son of himself, and the Father of himself. Thus,

The Son was produced of the Essence of the Father,

The Essence of the Son is the same as the Essence of the Father ;

Therefore he was produced of the Essence of himself.

2d, It follows, that Christ did exist from all eternity, and did not exist ; that he always *was*, and once *was not*. Thus,

The great God existed from all eternity ;
Christ is the great God ;

Therefore Christ existed from all eternity.

What is begotten cannot have existed from all eternity ;

Christ was begotten ;

Therefore Christ cannot have existed from all eternity.

Division III.***Shewing that the Incarnation of the Son of God overturns itself.***

1st, It follows from this doctrine, that not only the Son, but the Father and the Holy Spirit became incarnate and assumed the human nature. Thus,

The divine nature of the Father, Son, and Holy Spirit is the same ;

The divine nature of the Son assumed the human nature ;

Therefore the divine nature of the Father, and of the Spirit, also assumed the human nature.

2d, It follows that the second person of the Divinity ceased to be a person. Thus,

The person of Christ consisted of the divine and human nature ;

No part of a person can be called the person ;

Therefore the divine nature of Christ was not a person.

3d, If the human nature of Christ was a person, the divine nature could not have been a person. Thus,

Jesus Christ was not two persons but one person ;

*Shewing that the Doctri
Spirit being a third
Trinity, overturns itself*

Thus, If the Holy Spirit
proceeding both from the
Son, then was the Son equal
Father, the Father of the

But there is only one Father

Therefore the Holy Spirit
son thus proceeding.

Or thus, If the Holy Spirit
proceeding from the Father
then was the Holy Spirit
Father equally with the Son

But there are not two
one Son.

Therefore the Holy Spirit

EXTRACTS FROM CHRISTIE ON THE DIVINE
UNITY.

“The word Trinity (says Luther) sounds oddly, and is a human invention; it were better to call Almighty God, God, than Trinity.” And Calvin observes in like manner, “I like not this prayer, O holy, blessed, and glorious Trinity! It savours of barbarity: the word Trinity is barbarous, insipid, profane, a human invention, grounded on no testimony of God’s word, the Popish God, unknown to the prophets and apostles.”*

Divines may amuse themselves, and deceive others, with scholastic jargon, arbitrary and unmeaning distinctions, and terms of human invention; they may cry out mystery, ineffable mystery, but the nature of things will not be altered or changed. A God the Father, a God the Son, and a God the Holy Ghost, distinguished by their personal properties, and possessing each of them all the proper attributes of the divine nature, will still be

* Monthly Review for Oct. 1754, p. 257.

ing the conversion of D
homedans, and Pagans.
our own country, taking
Christianity from the cre
confessions of our nationa
and not giving themself
examine the New Testam
care and skill, have take
that this tenet is containe
parable book; and have a
of their reasons for rejecti
faith.

The Jews are really a st
to Christians. The doctri
is one of their principal o
Christianity. They look
utmost abhorrence, as an
trous svstem. inculcatin

tenets, and he will tell him that the law of God, the revelation of the Almighty in the Old Testament forbids it. He will tell him, that he will never give up the God of Abraham, of Isaac, and of Jacob, the God of Moses and the prophets, the one adorable Jehovah, the God of Israel, who was the God of his ancestors, for this new God, this triune Deity, that Christians have devised.

The Mahomedans have also testified the strongest aversion to the doctrine of the Trinity; and have severely reproached Christians for their adherence to it. The general prevalence of that doctrine gave Mahomed the greatest advantages in propagating and establishing his new religion.

Nor can the conversion even of Pagans be expected, while this doctrine continues to be held and taught by Christians. Every argument by which we would attempt to convince them of the absurdity of a multiplicity of Gods, will be found to militate equally strong against a Trinity of divine persons.

About the beginning of the present cen-

country from idolatry
Christianity. These n
many conferences with th
rious theological topics ;
great pains to shew them
their own religion ; and
change it.

The following quotati
conference betwixt a Mala
from Nagapatnam, and c
sionaries. “ *Missionary*
appear in bodily shape, .
a spirit: but he has appea
himself by his Son Jes
clothed himself with the g
tality, to the end that he
our sins, reconcile us to
us to him, and do his wi

he also God ?” I answered, “He is ‘ God, blessed for ever.’” “ But pray Sir, recollect yourself,” said he, “ have not you been just now inveighing against plurality of Gods? And now I find you have yourselves more than one; the Father is God, and the Son is God ; then you have two Gods.” I answered, “ We do not believe two Gods, but one only God; though at the same time we firmly believe, that there are three persons in one divine essence ; and yet these three persons are not three, but one God : and this we believe as a great mystery, transcending our weak, finite faculties We are satisfied, that it is a revealed truth in scripture ; and God who knows himself, has enjoined us to believe a Trinity of persons in one divine essence ; which we call Father, Son, and Holy Ghost.” “ If God has a Son,” said he, “ then your God, as well as some of ours, must have a wife, and is, by consequence, a material being.” “ God is a spirit,” said I, “ and, therefore, has no bodily shape, and consequently, could not have a Son in the ordinary way, but he created his Son from eternity : and from

explication is absolutely in
make others understand what
pray allow us the same advantage
plainly the doctrine of our re-
putting it in the favourable light
for excluding *of the absurdity*
to us. And this once granted
follow that *our plurality* does
the *Unity* of God, no more
Trinity does.”*

ABRIDGMENT OF COOPER'S SU-
UNITARIAN ARGUMENT

1, Whatever God be, from Unitari-
an positions, he cannot be an
agent; for if it be possible to

is expressed in saying, that "three intelligent agents are one intelligent agent."

2, Whatever God be, he must, on that hypothesis, be something in some respects different from the Father ; for the Father is not the Son, yet the Son is God.

3d and 4th, By the same mode of argument it may be proved, that the Son and the Holy Spirit are beings in some respects different from God.

5th, If the terms Father and God, be coincident, and also Son and God, and Holy Ghost and God ; then it will follow that the Father is the Son, and also the Holy Ghost.

6th, If the Father be God, the Son God, and the Holy Ghost God ; and God consists of three persons ; then the Father consists of three persons, the Son of three persons, and the Holy Ghost of three persons.

7th, An essence is that which distinguishes a thing from every other thing. (Chambers, Bailey). Hence the Father being God *entirely, completely, and totally*, possesses the essence of God, in order to his being God. But if the entire

God only co-essentially with it will follow that each cons-
parate essences, one by which
the other by which he is Father
or Holy Ghost.

9th, If the Father be that
which we call God ; then he
entirely or partially. If partially
only partially God ; if entire
to the exclusion of all others.

10th and 11th, The same
plies to the Son, and to the

12th, The arguments which
self-existence of God, prove
can be but One self-existent

13th, Whatever being is
self-existent ; yet was the Son
and the Holy Ghost proceeded

14th, Trinitarians say. 1

15th, The terms Son and Father imply a priority of *time*, as well as a priority of rank in the Father, and a *subordination* of *time* and rank in the Son.

16th, It is impossible to express in language a stronger contradiction than this, "The Father is God, the Son is God, and the Holy Ghost is God, and yet there are not three Gods, but one God."

17th, Before the creation of the Son, the Father either was God, or not. If God, then he was God to the exclusion of the Son; if not—!! Chuse ye.

18th, The same applies to the Holy Ghost, before he proceeded.

19th, Creation and procession ill accord with *co-equality*, as well as with *co-eternity*.

20th, Creation and procession are inconsistent with perfect *independence*.

21st, God of God, Light of Light, very God of very God. The terms used are perfectly identical. If this be not a contradiction, what amounts to a contradiction!

22d, It is allowed by Trinitarians, that in the Trinity there are three separate

persons, or distinct, intelligent agents. These persons possess the attributes of the Godhead, either,

1st, In their *distinct* personal capacity :
or,

2d, In their *conjoint* capacity : or,

3d, In *both*.

If in their *distinct* personal capacity ; they are three Gods.

If in their *conjoint* capacity ; then as distinct persons, they are none of them Gods. If in *both* ; then both inferences follow.

23d, The attributes of the Godhead belong, either,

1st, Separately to *each* of the persons of the Trinity ;

2d, Or to some *other being* besides the persons of the Trinity ;

3d, Or they do not *exist* at all.

The 1st is *Tritheism*.

The 2d is *Polytheism*.

The 3d is *Atheism*.

NOTE EXTRACTED FROM BENJAMIN BEN
MORDECAI'S APOLOGY.

The Christians have never agreed upon the sense of the propositions they disputed about. Cyril and Athanasius define a person to be "an essence with its own certain proprieties, differing in number from those which are of the same kind."

Dr. Waterland allows person and intelligent being to be the same.

Mr. Bennet, in his *Irenicum*, tells us, the Augustan Confession uses the word person, not for a *part* or *quality*, but that which properly exists.

The Wirtemberg Confession says, "three proprieties by themselves subsisting;" but whether the distinction of persons be *real* or *modal* is a question.

A learned controvertist says, the distinction is something *less* than *modal*, and *greater* than *real*.

Dr. South makes the persons to be *internal* relations of the one substance of the Deity to *itself*.

Dr. Wallis makes them *external* rela-

property.

Junius thinks, the person
guished from the essence, in
but really distinguished.

Mr. Baxter says, he is pas
is in God a Trinity of esse
inadequate conceptions or pr
vital, active power, intellect :

Othiers to avoid the inco
defining, say in general, th
three Differences ; as Dr. Til
Three Diversities ; as Bish
Three Somewhats ; as Dr.

Three Subsistencies ; as
Secker.

Mr. Cheynel, in his book
Trinity, says, We may best
that difference which is bet

only a prædicamental substance, but a metaphysical entity ; as the most metaphysical men, who are sound in the faith, do honestly confess !

UTRUM HORUM. p. 82, 83.

DIRECTIONS RELATIVE TO THE OBJECT OF WORSHIP ; FROM “ AN EXHORTATION TO ALL CHRISTIAN PEOPLE TO ABSTAIN FROM TRINITARIAN WORSHIP.”

From the Scriptures.

“ Thou, when thou prayest, pray to thy Father, who is in secret, and thy Father, who seeth in secret, shall reward thee openly. After this manner, therefore, pray ye. Our Father who art in heaven.” Matt. vi. 6—9. Luke ix. 2.

“ Jesus saith, the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him.” John iv. 23. See also John xiv. 13, 14. xv. 16. xvi. 23.

“ I bow my knees unto the Father of our Lord Jesus Christ,

From the Book of Common Prayer, &c.

“ The Catholic faith is this, that we worship One God in Trinity, and Trinity in Unity.” *Athanasian Creed.*

“ Then likewise the minister shall say, Glory be to the Father, and to the Son, and to the Holy Ghost ; Answer, As it was in the beginning, is now, and ever shall be, world without end.—*Morning Service.*

“ Above all things, ye must give most humble and hearty

Lord Jesus Christ." Eph. v. 20. See also ii. 18. Rom. xv 6. Col. i. 3, 12. iii. 17. James iii. 9. 1 Pet. i. 17.

places.
O Lord
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our Lord
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Ghost,
on ine
Feast of

"At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so Father, for so it seemed good in thy sight." Matt. xi. 25, 26. Luke x. 21.

"Re
given to
Son, an
to him
bly's Co

"And he said unto him, All things are made of thee."

See Mark xiv. 36. Luke xxii. 42. xxiii. 34, 46.

"And Jesus lift up his eyes and said, Father, I thank thee that thou hast heard me." John xi. 41.

"Now is my soul troubled, and what shall I say, Father save me from this hour? but for this cause came I unto this hour. Father glorify thy name." John xii. 27, 28.

"Holy Father, keep through thine own name, those whom thou hast given me." John xvii. 11. See also John xvii. 1, 3, 5, 13. xxiv. 25. And Acts iv. 24, &c.

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort, who comforteth us in all our tribulations." 2 Cor. i. 3. See also Eph. i. 3.

"Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again into a lively hope, by the resurrection of Jesus Christ from the dead." 1 Pet. i. 3.

sence, that there is no other God besides him: his inconceivable subsistence in three persons, the Father, the Son, and the Holy Spirit; which mystery of the Trinity is a most proper object of our adoration and wonder, since it so much surpasses our understanding."—*Watts's Guide to Prayer*, p. 6.

"We must give honour to three persons in the godhead distinctly: to the Father, the Son, and the Holy Ghost." *Henry's Method of Prayer*.

"Thou art the king of glory, O Christ. Thou art the everlasting Son of the Father." "We therefore pray thee to help thy servants, whom thou hast redeemed with thy precious blood. Make them to be numbered with thy saints in glory everlasting." *Te Deum*.

"O God the Son, redeemer of the world, have mercy upon us miserable sinners.

ever." Phil. iv. 10.

and o
on us

"Now unto the King eternal,
immortal, invisible, the only
wise God, be honour and glory
for ever and ever." 1 Tim. i.
17. See also Mark vi. 13.
Luke ii. xiv. Rom. i. 25. xi.
33, 36. xvi. 25, 27. 2 Cor.
xi. 31. Eph. iii. 20, 21. 1
Tim. vi. 14, 15, 16. 1 Pet.
v. 10, 11. Jude xxiv. 25.
Rev. iv. 8, 11. vii. 11, 12.

"I
with
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incarn
tivity
bapti
tion;
sweat
sion;
and b
surrea

"Grace be to you and peace
from God, our Father, and the
Lord Jesus Christ." Rom. i.
7.

by th
Ghos

"Grace, mercy, and peace,
from God, the Father, and Je-
sus Christ our Lord." 1 Tim.
i. 2.

"
thee

"Grace be with you, mercy
and peace from God the Fa-

"
keats

"Grace be unto you, and peace from him who is, and who was, and who is to come; and from the seven spirits, who are before the throne—and from Jesus Christ, who is the faithful witness, and the first-begotten from the dead, and the prince of the kings of the earth." Rev. i. 4, 5. See also Rom. xvi. 20, 24. 1 Cor. i. 3. 2 Cor. i. 2. xiii. 14. Gal. i. 3. vi. 18. Eph. i. 2. vi. 23, 24. Phil. i. 2. iv. 23. Col. i. 2. iv. 18. 1 Thess. i. 1. iii. 11, 12. v. 23, 28. 2 Thess. i. 2. ii. 16, 17. iii. 5, 16, 18. 2 Tim. i. 2, 18. iv. 22. Titus i. 4. iii. 15. Philem. iii. 25. Heb. xiii. 20, 25. 1 Pet. i. 2. v. 10, 14. 2 Pet. i. 2. Jude ii. Rev. xxii. 21.

of David have mercy upon us. Graciously hear us, O Christ; graciously hear us, O Lord Christ." *Litany.*

"For thou only art holy, thou only art the Lord: thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father." *Communion Service.*

"Now unto the King eternal, immortal, invisible, the only wise God, and our God in three persons, Father, Son, and Holy Ghost, be honour and glory, dominion and praise, henceforth and for ever. Amen." *Henry on Prayer.*

"—Through Jesus Christ our Lord; to whom with thee, O Father, and thine Holy Spirit, be everlasting praises." *Doddridge.*

"Jesus, my God, thy blood alone,
Hath power sufficient to atone."
Watts, Ps. 51. 2nd. pt. L. M. ver. 6.

"To God the Father, God the Son,
And God the Spirit, three in one,
Be honour, praise, and glory given,
By all on earth and all in heaven."

Watts's Doxology.

**WOLZOGENIUS'S ARGUMENT
SCRIPTURES IN PROOF
NOT THE GREAT GOD.**

1st. That Christ is not
is shewn from the circum-
innumerable places of the
is clearly distinguished
God. As when he is called
God, the word of God, the
the bread which descended
and infinite other phrases
used concerning him. That
not be the great God him-
he is thus distinguished
“And lo. a voice from hea-

manifest that the Christ (the anointed) is inferior to the Father, (the anointer.)

3d, Because Christ declares that the Son can do nothing of himself, but what he seeth the Father do." John v. 19. I can of mine own self do nothing.' v. 30.

4th, Because he declares that he "is not the author of his own doctrine." John vii. 16, 17.

5th, Because Christ declares that "he did not come of himself, but that he was sent by the Father." John vii. 28.

6th, Christ testified that he did not seek his own will. How then can he be the Most High God? John v. 30.

7th, Because Christ denied that he sought his own glory. John viii. 50.

8th, Because he asserts, "He that believeth on me, believeth not on me, but on him that sent me." John xii. 44.

9th. Because he was ignorant of the day of judgment." Matt. xxiv 36.

10th, Because he says "to set on my right hand and on my left is not mine to give." Matt. xx. 23.

11th, Because he demanded "Why callest thou me good? There is none

will, but as thou wilt."

13th, Because "Chr himself to be made a hig that said unto him, Th this day have I begotten :

14th, Because our Savi clared, " My Father is John xiv. 28.

15th, Because the F John iii. 16, 17.

16th, Because Christ mands from the Father.

17th, Because Christ God. Rom. v. 19.

18th, Because he is α of God. Matt. xii. 18.

19th, Because he offen Father. Matt. xxvi. 39.

us who was crucified both Lord and Christ. Acts ii. 36.

22d, Because all judgment was delivered to Christ by the Father, and because he was appointed Judge of the quick and the dead by God. John v. 22. Acts x. 42.

23d, Because God highly exalted Christ, and gave him a name above every name. Phil. ii. 9.

24th, Because Jesus did not perform the miracles of himself but the Father, who dwelt in him. John xiv. 10.

25th, Because he distinctly states that these works bear witness, not to his own power, but that the Father had sent him. John v. 36.

26th, Because he distinctly states that the works were done in his Father's name. John x. 25.

27th, Because, in the presence of a numerous company before the resurrection of Lazarus, he gives thanks to the Father for having heard him. John xi. 41.

28th, Because Peter positively states that it was God who anointed Jesus of Nazareth with the Holy Spirit and with

power ; and that he performed numerous miracles, because God was with him. **Acts x. 38.**

29th, Because the same apostle positively asserts that the man Jesus of Nazareth was enabled to perform miracles, wonders, and signs, because he was approved by God ; and that God wrought them by him. **Acts ii. 22.**

30th, Because Christ is not the primary, but the intermediate cause, of all things relating to our salvation. **1 Cor. viii. 6.**

31st, Because God hath reconciled all things to himself by Christ. **2 Cor. v. 18, Col. i. 19.**

32d, Because God in the latter ages spoke by his Son. **Heb. i. 2.**

33d, Because God hath given us the victory through our Lord Jesus Christ. **1 Cor. xv. 57.**

34th, Because *God* liberally poured out upon the apostles the Holy Spirit by Jesus Christ. **Tit. iii. 6.**

35th, Because *God* will judge the secrets of men by Jesus Christ. **Rom. ii. 16.**

36th, Because Christ was made unto us, wisdom, and righteousness, and sanc-

tification, and redemption by God. 1 Cor. i. 30.

37th, Because Christ being called by God, and being perfect, was by him constituted the author of eternal salvation. Heb. v. 9, 10.

38th, Because Peter expressly asserts that Christ was exalted by God to be a prince and a saviour. Acts v. 31.

39th, Because Christ declares that when the comforter shall come, it shall be sent by him from the Father. John xv. 26.

40th, Because Peter expressly asserts that Jesus was raised up by God; and that the Holy Spirit was poured out upon the apostles, because Jesus had received the promise of it from the Father. Acts ii. 32, 33.

41st, Because the reason assigned for the Holy Spirit not having been given earlier, was, that Jesus was not then glorified. John vii. 39.

42d, Because our Saviour states that the miraculous powers which he possessed would not be imparted to the apostles until he left them. John xvi. 7.

43d, Because our Saviour grounds the

him. John viii. 16.

44th, Because he states that his record depended upon the Being who commissioned him to whom he was responsible.

45th, Because our Savior states the reason why the Father had chosen him, that he had always done the will of the Father which pleased him. John v.

46th, Because the Father is the God of Christ. Matt. xxvii 34, John xx. 17, Eph. i.

47th, Because the head of the Church is God. 1 Cor. xi. 3.

48th, Because in the Father which we are said to believe, Christ is said to belong to the Father.
23.

49th, Because when the

51st, Because it was necessary that the Saviour of mankind should be in every respect, like unto his brethren. Heb. ii. 17.

52d, Because Christ was raised from the dead by the power of God. Acts ii. 24, iii. 26.

53d, Because Christ is only the image of the invisible God. 2 Cor. iv. 4, Col. i. 15.

54th, Because the reason assigned for Jesus being selected and called the Christ, is stated to have been the promise of God to the Jews. Acts xiii. 32, 33.

55th, Because Christ *died* for us, as being the only begotten, that is, the best beloved *Son* of God. John iii. 16.

56th, Because the scriptures never assert that it was a God who became incarnate.

57th, Because it was necessary that the Holy Spirit should be given to Jesus before he could perform miracles. Matt. iii. 16.

58th, Because Christ was subject to temptation. Matt. iv. 1.

59th, Because Christ is stated to have

*Wozogent & reparatio
tionem librorum Novi Test
put. IV.*

**EXTRACT FROM LINDSEY'S P
EXAMINATION OF MR. ROBI**

*Scripture Evidence against
ence of Jesus Cl*

The Old Testame

1st, The prophecies whic
the Israelites the promised
descendant of Abraham, of
Judah, and family of Dav
prophet, one of their breth
Moses; these cannot be unc
ferable to any other than a l
and as such the Jews conste

fore of Christ, as receiving all his powers from God; and as being his *servant* denominate him to be a creature, like all others, depending upon God for every thing. Isaiah xi. 2, 3, xlii. 1, 2.

3d, Those texts which describe beforehand his birth, his death, and burial, plainly and evidently define and bespeak him a human being; and most certainly forbid the very thought of his being God, or any thing but a limited, dependent creature. Isaiah liii. 8, 9.

New Testament.

Matthew.

4th, There is nothing in this evangelist, that gives the least countenance to Christ being any other than the great prophet of God, the Messiah, with high powers from him; except i. 23, "His name is Emanuel, God with us." The words are cited by the evangelist from Isaiah vii. 14, where they immediately relate to a child, that was to be born at that time, and no more prove Christ to be God, than they prove the like of the child so described by the prophet. But as that

that God would at that time
culiar presence and assistance
so the application of the s
phrase, Emanuel, God w
child Jesus, implies not tha
but only that God would n
and his goodness, in an
manner by him.

5th, This evangelist desc
life, and death of Christ, as
of the human race, and th
no ground to conclude him
any other.

Mark.

6th, There is no trace i
account of Christ, (which is
been inspected by the apos
he had any idea, that Chri
any other world but this

with divine gifts and powers; but nothing to lift him up above the condition of a human creature so dignified by its Maker. . .

Luke.

8th, There appears nothing in this evangelist, which implies that he had any thought that Christ had existed in any other state, before he was born at Bethlehem.

9th, He describes Christ throughout as one of the human race; born a senseless infant at first, and acquiring knowledge and strength with his years, like all others of mankind; applying to God for help on all occasions, especially under his extreme sufferings, and having his prayer heard and assistance given; and when expiring at last, resigning his life to God, in full assurance of having it soon restored to him. Luke ii. 7, 16, 52, xxi. 43, (Heb. v. 7) xxiii. 46.

John.

10th, Through long prejudice, and inattention to the true meaning of scripture-language, some parts of St. John's gospel

but a proper inquiry would show how greatly they are mistaken.

11th, There is a presumption that it be no proof, against John, that Christ was a pre-existent Supreme God ; because the evangelists never mention it in their gospels, which they wrote for the instruction of the world as they were dead, without knowing what they would write after them. If John had known or believed such things, he would have mentioned them to their master Christ, it is not probable that he would have concealed and

12th, John, having seen the works of the other evangelists, or what had been before noted, therefore he did not

of our Lord's own discourses than the other evangelists, no one can avoid observing his continual declarations, that he received his being, his extraordinary knowledge, and all his powers from God : which shews how very far Christ was from claiming to be any thing but a creature dependent upon God, and infinitely indebted to him for his favours.

The Acts.

13th, In this second treatise of St. Luke, so far is there from being any thing to prove Christ to have been the supreme God ; that there is nothing whatsoever, which indicates him to have been any other than one of human kind, for his virtues highly promoted in the heavenly world.

14th, It is remarkable that this book, which particularly treats of the manner in which the gospel was preached to the world after Christ's resurrection and ascension into heaven, distinctly informs us, that his Apostles describe him as a man,

Romans.

15th, This Epistle beginning Christ to have been but invested with extraor from God ; and so conti out.

1 Corinthian.

Throughout this Epistle of as no other than a hum great prophet and lawgiver ian church ; who suffered truth, but was soon raised life, as a pledge to his fol being also raised from the

2 Corinthians.

17, No one can read this Epistle, but must see that God is one single person ; and Christ his great prophet, and law-giver of his church, and the appointed future judge of all.

Hebrews.

18th, Of all the Epistles of Saint Paul, there is none in which he is so full and particular in describing our Lord as a human being, like others of mankind, as in this to the Hebrews : viz. that he was equally mortal ; was placed here upon his trial, as we are ; and disciplined and made perfect thereby. ii. 9, 10, 14, 18. iv. 15. v. 7, 8, 9. xii. 2.

1 Peter.

19th, It is not possible to read this Epistle without seeing, that Jesus Christ is as distinct from God, as a creature subject to death can be from its Creator. But then it also appears that the blessed Jesus had been one highly distinguished by

boldness, fortitude and in
ing in the cause of truth.
iv. xi. v. 10, 11.





LECTURE VIII.

THE HUMANITY OF JESUS CHRIST.

Having, in the last two Lectures, considered the principal passages produced to prove the deity or pre-existence of our Saviour Jesus Christ, and having presented you with some others, which, in my estimation, completely disprove these opinions, before I proceed to a train of arguments which establish his humanity, I wish to direct your attention to a very few observations.

1st, The texts urged in favour of the deity of Jesus are, at best, *ambiguous*. There is scarcely one, which either has not some degree of *suspicion* attached to it as to its *genuineness*, or which is not

inconsistent with the main argument of the passage where it is introduced, or, which may not be paralleled by other passages, containing the same phraseology, applied to other persons, and from which you will not allow the same inferences to be deduced. Those which have been produced, and which remain to be produced, on the opposite side, are *plain*, and *simple*, and clear, and intelligible. If you will not grant me this, you must, at least, grant,

2d, That, in explaining the texts we urge in favour of the humanity of Jesus Christ, you are obliged to use your *reason* to a very great extent. And we cannot but think that you use it unfairly and *sophistically*, because you generally *take for granted* what requires the strongest *proof*, that the expressions have a *different signification* from that in which they are at other times used, and refer only to *a part* instead of the whole person.

3d, In a revelation from God, so important a point as that there are *more objects of religious adoration* than one, never would have been left to be *inferred* from

a few detached passages. It surely would have been *plainly, explicitly, repeatedly*, stated. *We are never commanded by our Saviour to pay divine homage to more objects than one.* Such homage therefore cannot possibly be *essential to salvation*.

4th, The faith of a Christian ought not to be taken from a few detached passages, but from the *general strain and tenor of the scriptures*. You may bring twenty different texts, from different parts of the Testaments, and, if they are genuine, I am *bound so* to interpret and explain them, as to make them *harmonize with the whole*. But if I cannot make them so harmonize, or cannot understand them, then they are not objects of my faith. If they *contradict* the general sense, then they are objects of my *disbelief*, for no part of a revelation from God can contradict another part.*

* For instance, it might be proved from a particular passage, if the general sense of the scriptures, and also common sense, did not militate against it, that in the apostolic age all persons who became Christians, ceased to be mere human beings and became partakers of divinity, or at least of a double nature: 2 Pet: i. 4. "That by these ye might be partakers of the divine

5th, Our opinions upon |
trine ought to be taken from
scripture *which are addresse*
in general for *universal* inf
to particular individuals.

Testamant there are *four gos*
ing a history of the life an
Jesus, and of the doctrines wh
In the *Book of Acts* we hav
count of the transactions of
after his death, and of the g

nature, having escaped the corruption th
through lust." Upon this passage Mr. B
remarks, that the expression "is stronger
used of Christ, and which, if it had be
would have been held forth as an irrefragat
per deity: to such an argument it would h
cult to have given a satisfactory reply.
the words which are"

of *their* preaching. These books were not written for the information of *any individual exclusively*, but to give a general and more extensive circulation to the principles of the Christian religion, than could have been given by mere personal *oral* testimony. Besides these books, there is a variety of letters, written under peculiar circumstances. These letters are nearly all addressed either to a *particular church*, or a *particular individual*, upon *particular subjects* called for on a *particular occasion*.

Now let any man seriously consider, whether, in the nature of things, it is probable that these letters *can be so clear and intelligible, and important as the narratives*.

I would ask any candid person that hears me, how he would act in any other similar case; suppose, for instance, Calvin. After his death, four of his intimate companions and followers, who were present with him at all his preachings, undertake to give an account of the doctrines he taught and the example he set. Others of his friends, after having established

handed down to you. I ask, you look for the principles and of Calvin? *Most assuredly tries of his preaching.* In aid tories the letters might be ad they would be useful, *as far sions of their being written stood.* This would be a proper proceeding in the case of Calvin the proper mode of proceeding of Jesus Christ.

It is scarcely possible that t should, *throughout*, be intellig In a letter, for instance, writt Romans 1800 years ago, must of course, be many *expressions ble to them*, and many *direction to them*, which are *not* suitable

Without any further preface, I proceed to the first series of arguments in proof of the humanity of Jesus Christ.

1st, The prophecies of the Old Testament predict the Jewish Messiah, *as a human being*. Most of them speak of him as a *Son of David*, being of the *seed of David*, of the *loins of David*. Moses expressly told the Israelites that the Messiah would be a prophet *like to himself*.

2d, The Jews, in consequence, *expected* their Messiah to be a *man*. Sufficient proof of this is given in the universal supposition, that their Messiah would, like David, *be a temporal king*; that he would *deliver* them from the Romans, by whom they were held in bondage, and restore to them, all their ancient pomp and pride and splendour.—You will perhaps grant this, and allege that what the Jews *expected* is no argument. True, in itself considered, it is not; because they might be deceived in their expectations. But take the consequences; *Jesus Christ never undeceived them in this expectation!!* What an imputation is this upon his character? What! Was our Saviour guilty

of deception ? Did he come *as a man* into the world ; suffer himself to be *considered as a man* ; lay claim to the character of the *Messiah as a man* ; in order to *accommodate himself to the prejudices of the Jews*, and to deceive them, *whilst, all the time, he was God ! ?*

Indeed he was once charged with making himself God and uttering blasphemy. But he *positively denied the charge*. ‘Your own scriptures’, says he, ‘call *Moses a God*, and your *magistrates gods* ; I am surely equal to them, yet I did not call myself *God*, but only *Son of God*,—is this blasphemy ? (John x. 34, 35.) What, Christians, was this only a trick of our Saviour’s to get rid of the Jews ? Was he cheating and deceiving them ; and was he, who said this, *the true God* ? Away with this insinuation upon the sincerity and veracity of the blessed Jesus !

3d, The apostles and disciples of Jesus, who conversed with him during his life, *held the same opinion of him with the rest of the Jews*. No one has attempted to deny, that, *previously* to their becoming the followers of our Saviour, they

were only upon an equality with some of the lowest of the Jews. They were all placed in humble stations in life, and engaged in lowly occupations. They therefore entertained all the *opinions* and *prejudices* of the Jews, and became the followers of Jesus, *under the full conviction that he was a man*; but entertaining the hope that he was the Messiah, and that if they assisted him, in the great work he was about to undertake, namely, the liberation of the Jews, they would be made some of his chief ministers in his new kingdom. Will it be again urged, that, in the former as well as in the latter opinion, they might have been *mistaken*. We answer, True they might; but the great difficulty is, *that they were suffered to continue in this opinion*. Jesus Christ, throughout the whole of his ministry, allowed them to continue deceived as to the person of their master, *for he never told*
+ *them that he was more than man*.

If he had told them that he was *God himself*, would they have been so *familiar* with him, have *argued* with him, and treated him as *one of their own species*?

but, judge of our *astonishment*,
our *confusion*, when we
was *no other than the Almighty*!
How were we electrified with
this information ! Struck with
respectful, how *submissive*
ever afterwards ! But no,
us a hint of the kind. *Still*
from believing him to be God
last, when he was seized
we all ran away from him
to be dragged to the cross.

I appeal to any candid
hears me ; If you were to
then to the belief of Christ
one of the first doctrines of
him ; would it not be the

works, with his father, at the trade of a *carpenter*, till he is thirty years of age ; he then steps forth into the world as the *Messiah* ; he selects twelve persons to be his friends and followers ; he admits them into all his secret councils ; imparts to them his commission and design ; *yet he never tells them he is God* ; he lets them continue in a gross deception ; *he passes with them for a man all the time of his continuance ; and as a man he dies ! !*

4th, After the *resurrection*, after the *ascension* of Jesus, the apostles continued in the same opinion, and taught this doctrine to others. It has been urged, I know, that this mystery was kept *secret* from the Apostles, *during the life of our Saviour* ; (vindicate this, who can, without making Jesus a hypocrite !) but that *after the descent* of the Holy Ghost, it was fully revealed to them. Well then, how did they act ?

Immediately after the descent of the Holy Ghost, when now the whole truth was disclosed to the Apostles,—Peter arises and tells a vast multitude of people, (Acts ii. 22.) “ Ye men of Israel, hear

these words ; Jesus of Nazareth, a *man*, *approved of God* among you, by miracles and wonders and signs, which *God* did by him, in the midst of you." He continues, " David, being a prophet, and knowing that God had sworn with an oath to him, that of the *fruit of his loins, according to the flesh*, he would raise up Christ to sit upon his throne." " This Jesus hath *God* raised up." " Therefore let all the house of Israel know assuredly, that *God* hath *made* that *same Jesus whom ye crucified* both Lord and Christ." What are we to understand by this first harangue, *immediately* after the mystery had been fully disclosed to the Apostles ? Can any language be more positive as to the simple *humanity* of Jesus Christ ?

How did they proceed ? Shortly after, Peter having been taken up for the cure of a lame man, declares before all the rulers and elders of the people, that, by the name of Jesus of *Nazareth*, *whom ye crucified*, whom *God* raised from the dead, (making a marked distinction between *God*, and Jesus of *Nazareth*,) was this miracle performed.

What is the language of Paul upon the same subject? In his first public address, he says, speaking of David (Acts xiii, 23.) “*Of this man’s seed* hath God, according to his promise, raised unto Israel a Saviour, Jesus.” “Be it known unto you, therefore, men and brethren, that through this *man*, is preached unto you the forgiveness of sins.” In a solemn address to the senate of Athens, he informs them that “God had appointed a day in the which he would judge the world in righteousness, *by that man, whom he had ordained.*” Acts xvii. 31. In short, throughout the whole preaching of the apostles, as recorded in the book of Acts; *not a single hint is given in any of their harangues that Jesus was God.* Now let us take the alternative. Did the apostles believe Jesus to have been a *mere man*? Then let my faith be the same as theirs. Did they believe him to be God? Then they practised a system of gross deception throughout their lives, *for they always called him a man*, and their hearers must have understood the word in its common signification. For,

5th, We have not the slightest reason for supposing that the apostles used the word man in *any other* than the *common* sense. I am aware that in explaining passages where the word man so frequently occurs, you have recourse to the following method: That in Christ there were two natures, one human and the other divine, and that the apostles in the use of such phraseology as we have quoted, *alluded merely to his human nature, knowing at the same time, that this was only one half of the whole being.* Tell me candidly, does not this appear very much like the answer of a person *hard pressed with a great difficulty*? Is it not evidently a resource, applied to by a person who wishes to *defend a system*, and to which nothing but *necessity* would have induced him to appeal? But, my friends, such a thing is not to *be taken for granted*, upon the bare assertion of any persons. It is an assertion which *d demands proof*, and which we are in duty bound, *not to believe, until it has been plainly proved.*

The question may be comprised in a very narrow compass. Difficulties are al-

lowed to exist. How are these difficulties to be solved? You take one method of solving them, we another. Our method is the following: We endeavour to ascertain the *general* sense of the scriptures *as a whole*; judging from those passages which are *most simple*; which least *abound in metaphor* and particular allusions; which are addressed to *Christians in general*, not to a particular church, or person, or nation; especially from those doctrines *which our Saviour himself taught*; judging from these passages, what *may*, and *must*, be the sense of others *more obscure*, more *abstruse*, more *metaphorical*, containing more *particular* allusions, more suited to *private* occasions.

You explain these simple passages, these words of our Saviour, these unmetaphorical assertions, by saying that they *mean not what they obviously denote*, but that one half is to be deducted. Thus, in the last Lecture, I assigned twenty scriptural arguments, to shew that Jesus Christ was not the true and Supreme God:
 + Under most of these I could have adduced at least four or five examples, but I con-

tented myself with fewer. I told you how these arguments were, and would be answered. 'These passages are not to be applied to our Saviour *wholly*, but only *partially*. They only mean one half of Jesus Christ.' We maintain that there is not one single expression in the whole of the New Testament, which states that you are *not* to understand these expressions *in the full, definite, absolute sense in which you would understand them as applied to any other human being*, but that it is merely your *own assumption*, in order to explain away a difficulty, which, upon your principles, is otherwise insurmountable. I know not whether I shall yet be understood. I will try to be more clear. I maintain, that to all those passages which I adduced, you have but one answer. To the first you say, '*It does not mean the whole of Christ, but only a part.*' To the second you say the *same*. To the third, the *same*. To all the rest the *same*. I maintain, that you cannot produce one single passage in the New Testament, which tells you, that the expressions are *to be understood differently when applied*

to Jesus Christ, from their common meaning when applied to other men. I maintain, that this is a mere assumption on your part to explain away a difficulty. And I assert, that it is your business to prove *positively*, that Jesus Christ was *more* than a *human being*. I maintain, that if you *fail* of this absolute proof, *no man is justified in paying religious adoration to him*. The whole of the proof rests with you. Unless you can *absolutely prove* that Jesus Christ was God, when you worship him, you derogate from the honour and majesty of God. Your bare assumption is not sufficient. In the presence of my God, *I have no right* to act upon it. To him I must answer for my conduct. Absolute proof I must have, else, O my God, how shall I appear before thy throne, if I have bent my knees to others besides thee, the Supreme Jehovah, who hast declared that there is none other God besides thee!!

6th, Whenever our Saviour has occasion, in his discourses, to allude to the day of judgment, he appears to take peculiar pleasure in designating himself the

Son of Man. The idea is so consoling and delightful, that the appointed judge of human beings shall be one of their own species, one who has experienced all the frailties and imperfections of human nature, and been exposed to all its temptations, that our Saviour seems *purposely* to have exhibited to his disciples that awful day in this point of view. Otherwise it is astonishing that, with one single exception, I believe, whenever he alludes to the grand transactions of that day, he never styles himself the Son of God, but always *the Son of Man*. That single exception is also exceedingly remarkable for the explanation which succeeds it. “Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of *the Son of God*; and they that hear shall live; for as the Father hath life in himself, so hath he *given* to the Son to have life in himself; and hath given him authority to execute judgment also *because he is the Son of Man*.’ John v. 25—27.

7th, It has been allowed that the mystery was not disclosed *at first*; it has been

granted, that none of the *three first evangelists* alluded to it, nor the author of the book of Acts; but it is asserted that John stepped forward to supply the deficiency, and make public this important article of a Christian's creed. You must first grant me, that my former proposition was true, that even John does not tell us *plainly and positively*, that there is a Trinity of persons in the Unity of the Godhead, or that there were *two* natures in Jesus Christ, a divine and a human. I say, you must grant me that even John does not plainly and positively tell us so, *but only that you infer it from some of his language*; the reasoning therefore under the former head stands good here. But I beg leave to add that the gospel of John does not differ from the rest in this respect, but only requires a more patient investigation of some passages. Most of these passages have already been referred to.

For the sake of asking one question, let me for a moment suppose that John's gospel does differ from the rest, by plainly stating that Jesus was God, I ask, Is there a man living who will tell me that the

and not compose his history
two before his death, about
or ninety-eight of the Christ
after all the other apostles.
Here then is a doctrine essen-
tial, *first published* near
years after the birth of
Christ did not teach it to
followers, the *apostles* did
any of their immensely num-
all these, unless they lived
hundredth year *died unsaved*
have shewn that if the other
honest men they died without
themselves. In the lan-
Athanasian Creed, they tell
out doubt, have perished eternally.
Truly, it appears to me that

during this early period of the Christian religion? If Jesus Christ were really and truly God, he was undoubtedly a proper object of adoration. In this point you act consistently, for, believing the deity of Jesus Christ and of the Holy Ghost, you properly pay religious adoration to them both.

You contend that the creed of *Jesus Christ and his apostles*, was the same as your own. You give them credit for being consistent, and therefore *they must have worshipped a Trinity in Unity*. Well then, let us see what was the fact. Whom did *Jesus Christ* adore? That he adored the Father is universally admitted, and that he even spent whole nights in this exercise. Did he ever worship himself? *Never*. You will say this would have been absurd. Then it was equally absurd to worship the Father, for he was a *part* of himself. But remember, according to your own system, he was divided into two natures, one human, the other divine; *Ought not then the human to have worshipped the divine; the man the God?* Surely this is an omission of which the

man Jesus would never have been guilty. However, reconcile this difficulty how you may, it is sufficient you grant that he never did worship himself deified.

Did he then ever worship the Holy Ghost? *Never*. He talks indeed of *send-
ing* the Holy Spirit, the Spirit of Truth, and of *praying* to the Father to send him, but he never talks of *praying* to the *Holy Ghost* to come. And yet if the account in the 1st chapter of Luke be true, the Holy Ghost was his Father, (Luke i. 35). How will you reconcile this inconsistency? Can you really believe that Jesus Christ thought the Holy Ghost to be a person and a God? If then, he did not worship the *persons separately*, did he worship them *collectively*, as a Trinity in Unity? You know full well, *that no such expression ever escaped his lips*.

I would next ask, To whom did the *apostles* pay religious adoration? We read of their "praising *God*" continually; of prayers "being made unto *God* by the church, without ceasing;" (Acts xii. 5) of Paul and Silas praying and singing praises to *God*; (xvi. 25) of his "giving

thanks *to God* in the presence of them all;" and of their being continually in the temple, praising and blessing *God*." (ii. 46, 47.) But where do we read of **✧** their paying religious adoration to Jesus Christ, to the Holy Ghost, or to the Trinity in Unity.

I do not mean to deny that the *word worship* is used in reference to Jesus Christ, but then the word so commonly means only *respectful obeisance*, and not religious adoration, that I think few will assign this as a reason, who are not greatly pressed for an argument.* The only two passages (as far as I recollect) which are urged as containing religious homage to Jesus, are those of Stephen and Thomas. That of Thomas has been already explained, p. 202—205. The expression of Stephen is said to have been, "Lord Jesus receive my spirit." You are aware that the word, Lord, is not synonymous with that of God, meaning only Master. Stephen in his dying moments being full

* "And they worshipped the Lord and the King." 1 Chron. xix. 20.

as the great Jehovah.

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But it is to be expect
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one God, we will yield.
never did command you,
God, by what authority

might be mentioned, I shall give three distinct directions, by our Saviour, to his disciples on three different occasions. One in his sermon on the mount. "When thou prayest, pray—to whom?—to thy *Father*, after this model, "*Our Father* who art in heaven." A second, just before his crucifixion, when he informs his disciples that he is going to his Father, "In that day, *ye shall ask me*, nothing, but the *Father* in my name." The third is addressed to the woman of Samaria ; "The hour cometh, and now is," (that is, the Christian dispensation), "when the *true worshippers*, shall worship the *Father* in spirit and in truth ; for the Father seeketh *such* to worship him."

At the bar of Almighty God, we are contented to be tried by the words of our Saviour. We claim to ourselves the character, of *true worshippers*, for we do worship the Father only, *agreeably to the express commands of our Saviour*. By what express commands do you worship the Son ; by what express command, the Holy Ghost ; by what express command, three persons in one God ? This

you have resisted inquiry.
rance is guilt. We urge t
mand of Jesus *not to wor*
solemnly do I believe, th
of this command, this a
the honor of God, is, as t
concerned, the crying sin
is the predicted anti-Chr
version of his mission, the
the most distressing to the
and humble Jesus.

I observe, 9th, If Jes
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In other words, it was t
who performed all the fu
Messiah which are of a

His *example*, as far as he acted as a God, can have no effect upon us. We cannot *imitate* him in *descending from heaven* to appease the wrath of God. We cannot imitate any of the *divine powers*, which you suppose to have been inherent in him, but which we suppose to have been lent him for a while, *by God*, to answer a specific purpose, namely, to prove his divine commission.

We are not surprised at his heroic *fortitude*, his *patience*, his *meekness*, his *heavenly-mindedness*, his *inattention* to worldly concerns, his *indifference* to worldly praise or censure, and his annihilation of all *selfish* feelings, *if we contemplate him as a Deity*. No wonder he so successfully resisted the temptations of the adversary, and completely subdued him, when he came prepared for the battle by a thorough knowledge of his opponents, and of the means of securing an easy victory. But, though a God might easily accomplish these things, how can we expect a poor human being to do the same? Yet we are ordered to imitate his example and follow his steps. Common sense

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great work of salvation ; th
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ian; seriously attend to this
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man ? The first principle
of *immortality* ; you can
God died ! You will not
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from hell, *rescued* him fro

was a God and raised himself, his own power being competent to the effect, this affords no evidence that *we* shall rise. Our sole dependence upon the extatic glories of a future life, the only proof we can possess, that we shall not for ever slumber in the tomb, arises from the conviction that *a man, a simple man, has been raised from the dead.*

Looking at the fact of his *ascension* into heaven, if our Saviour were a God, he only went to *claim his right*; he experienced no *exaltation*, he merely resumed his *former station*. From this circumstance, *man* can entertain *no hope* of a *similar ascension*. He has no *claim*, no *power* to resume; and therefore, (as to any thing which this event can prove), *his hopes, his expectations may all be unfounded and delusive!!*

It is time to pass on to a SECOND SERIES OF ARGUMENTS.

1st, It is a presumption in favour of the Unitarian opinion, that it is strictly conformable in its idea of God, with what may be demonstrated by the light of nature, and expressed in *intelligible and*

consistent language, and level with the capacities of men in general.

2nd, The Unitarian opinion contains every thing necessary to influence the *dispositions* and the *practice* of men on the side of *morality*.

3d, Among those Christians who have adopted the Unitarian opinion, there have been, and could have been, *none of those cruel persecutions and bloody disputes*, which are so justly deemed the opprobrium of the Christian world. This opinion is too plain and simple to engender among its advocates such controversies.

4th, It is a presumption highly favourable to the Unitarian opinion, that it is of all others conceivable, *the most opposite to the Pagan notions concerning the Supreme Being*, prevalent at the time of our Saviour.

5th, Is it not a presumption also highly favourable to the Unitarian opinion, that it is such an one as the *apostles* may very easily be conceived *perfectly to comprehend and easily to convey*? Whereas from the very nature of the Trinitarian doctrine, *it cannot be intelligibly taught*, not

merely by the learned of this and former centuries, but by any human creature whatever.

6th, It is a presumption in favour of the Unitarian hypothesis, *that it requires no metaphysics*, but to controvert the opinion of its adversaries.

7th, If the Trinitarian hypothesis were true at all, it is reasonable to conclude, that, since one great end of the mission of our Saviour was to propagate just notions concerning the Deity, in lieu of the false and idolatrous opinions of the heathens on that subject, this doctrine of the Trinity *would be so plainly and repeatedly delivered*, that no mistake could possibly arise concerning it.

8th, It is a presumption highly favourable to the Unitarian opinion, *that its advocates can have had no motive to induce them to adopt it, but its intrinsic verity* : on the contrary, every motive which human means are capable of furnishing to *suppress an opinion, have been exerted to suppress the opinion*. that neither Christ nor the Holy Spirit appear, from the

scriptures, to be entitled to the name of God, or to divine honours.

9th, It is a presumption also in favour of the Unitarian opinion, that it is more than countenanced by a great number of *express and exclusive passages of scripture*, while the opposite opinion is not expressed in *any one* genuine passage throughout the Bible, but gathered by implications directly *opposite* in their intent to the letter and spirit of the Unitarian passages above-mentioned, *as well as the general tenor of the rest of scripture*. Thus of thirteen hundred passages in the New Testament wherein the word God is mentioned, *not one of them necessarily implies a plurality of persons*.

Passages wherein God is mentioned in the Old Testament, in such a manner as to exclude any other being whatever from the title, save one. Exod. xx. 3, "Thou shalt have *no other* Gods before me." Deut. v. 7, "Thou shalt have *none other* Gods before me." Chap. iv. 35, "Unto thee it was shewed, that thou mightest know that the Lord, he is God, there is

none else besides him." Ver. 39, "Know therefore this day, and consider in thine heart, that the Lord he is God in the heaven above, and upon the earth beneath, *and there is none else.*" Chap. xxxv. 39, "See now that I, even I, am he, and *there is no God with me.*" 2 Sam. vii. 22, "Wherefore thou art great, O Lord God, for there is none like thee, *neither is there any God beside thee,* according to all that we have heard with our ears." Chap. xxii. 32, "For *who* is God save the Lord, and who is a rock save our God?" 1 Kings xviii. 39, "And when all the people saw it, they fell on their faces, and they said, the Lord *he is the God,* the Lord *he is the God.*" 2 Kings xix. 15, "O Lord God of Israel, which dwellest between the cherubims, thou art the God, *even thou alone.*" Ver. 19, "That all the kingdoms of the earth may know that thou art the Lord God, *even thou only.*" 1 Chron. xvii. 20, "O Lord there is none like thee, *neither is there any God beside thee,* according to all that we have heard with our ears." Ps. xviii. 31, "For *who* is God save the Lord, and *who* is a rock save our God?"

Ps. lxxxvi. 10, "For thou art great and doest wondrous things: *thou art God alone.*" Is. xxxvii. 16, "O Lord of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even *thou alone.*" Chap. xlv. 6, "I am the first and I am the last, and *besides me there is no God*" Ver. 8, "Is there a God besides me? *Yea, there is no God, I know not any.*" Chap. xlv. 5, "I am the Lord, and *there is none else; there is no God besides me.*" Ver. 21, "*There is no God else beside me*; a just God and a Saviour, *there is none beside me.*" Ver. 22, "I am God, and *there is none else.*" Hos. xiii. 4, "Yet I am the Lord thy God from the land of Egypt, and thou shalt *know no God but me.*"

1st, These passages do, in express terms, *purposely framed, even to tautology*, exclude every other being whatever, save *one* numerically, from the title of God.

2d, The pronouns used respecting this one God, are all singular, *I, He.*

3d, Considering the number of passages wherein, in the Old Testament, God is

mentioned as one being only, or at least apparently so, if the doctrine of the Trinity were true, it is highly probable that great care would have been taken, that these passages should not operate to the exclusion of the idea of a Trinity among the Jews; *but through the whole of the Old Testament there is none such.*

4th, The Jews, on the contrary, always have been, and still continue Unitarians; *nor is there the least trace of a Trinitarian doctrine extant among them, in any age, or a Trinitarian exposition in any of their writings.*

Cooper's Summary.

THIRD SERIES.

1st, In the *promises* and *prophecies*, which relate to Christ, he is spoken of as one of the *human* race.

2d, The gospel history is the history of a *man*, whom God anointed with the Holy Spirit and with power.

3d, The testimony of the apostles, as recorded in the book of Acts, relates to a *man* whom *God raised* from the dead.

4th, In their Epistles, the apostles speak of Christ as being literally a man, *even one of the human race*.

5th, Whenever Christ is personally introduced in the Apocalypse, even in the most splendid representations in vision, *he is spoken of as a man*.

6th, Every thing ascribed to Christ in the Holy Scriptures is *consistent* with the doctrine of his *simple humanity*.

7th, The wisdom and power which Christ possesses are not too great for God to give, nor for him, *as man*, to receive.

8th, The highest *titles* given to Christ, *are given to him as man*, and are compatible with simple humanity.

9th, The most important *offices* ascribed to Christ, are ascribed to him *as man*, nor do they necessarily require that he should be *more* than man.

10th, The *works* ascribed to Christ by the sacred penmen, are ascribed to him *as man*.

11th, The *blessings* which come by Jesus Christ come by him *as man*.

12th, The highest *honours* ascribed to Christ are ascribed to him *as man*.

Wright's Essay on the Humanity of Christ.

FOURTH SERIES.

1st, The scriptures contain the clearest and most express declarations that there is but *one God*, without ever mentioning any exception in favour of a *Trinity*, or guarding us against being led into any mistake by such general and unlimited expressions.

2d, This one God is said to have created all things.

3d, This one God is called *the Father*, i. e. the Author of all beings ; and he is called God and Father *with respect to Christ*, as well as all other persons.

4th, Christ is said expressly to be *inferior* to the Father ; all his power is said to have been *given* him by the Father, and he could do nothing *without* the Father.

5th, Some things were *withheld* from Christ by his Father.

6th, As all the dominion that Christ

has, was *derived* from the Father, so it was *subordinate* to that of the Father.

7th, Christ always *prayed* to the Father, and with as much humility and resignation as any man, *or the most dependent being in the universe, could possibly do.*

8th, Christ is not only styled *a man*, even after his resurrection, but *the reasoning of the Apostles*, in some of the passages where he is spoken of, requires that he should be considered as a man with respect to his *nature*, and not in *name* only, as their reasoning has no force but upon that supposition.

9th, Whatever exaltation Christ now enjoys, *it is the gift of his Father*, and the *reward* of his *obedience*, unto death.

Priestley's General View of the Arguments for the Unity of God.

FIFTH SERIES.

1st, We learn from the New Testament, (what forms the grand doctrine of the Old,) that *there is but one God* ; and far-

ther ; that He is *the God* and Father of our Lord Jesus Christ.

2nd, We learn from the New Testament, that the *God and Father of our Lord Jesus Christ*, is *alone* possessed of the *essential* attributes of Divinity, and that to *him alone religious worship is due*.

3d, Jesus Christ never said that he himself was God, but on the contrary, spoke of the *Father* who sent him as God, and as the *only God* ; and without guard or comment called *himself a man*.

4th, Jesus habitually *prayed* to the Father, referred to the agency of the Father all that distinguished him as the Son of God, and in other instances expressly spoke of his own *inferiority* to the *Father*.

5th, Jesus lived and died *as a man*, *possessing human feelings and affections, and subject to human wants and sufferings*.

6th, During his *ministry* on earth, he was considered and treated *as a man* (in the usual sense of the term) ; and this not only by the *people at large*, but by *his disciples*.

7th, Jesus was raised from the grave, *not by his own power*, but by the mighty power of *God*; and *by him* exalted to great power and glory.

8th, *After* this exaltation, and *after* the apostles had received the Holy Spirit, they speak of Jesus as having received his powers from God, and as the servant of God, and they speak of him as *man*, without guard or comment: Paul even *reasons* from his being *man*, without giving any intimation that he was possessed of any superior nature.

9th, The *example* of Jesus, (which is of the most interesting and engaging kind, peculiarly calculated to affect the heart of his disciples, and to excite to the imitation of him,) consists of *human* excellencies; and its essential and *characteristic* value depends upon his having been truly and properly *man*.

10th, The prophets speak of the Messiah as a *man*.

11th, The Jews expected that the Messiah would be a *man*.

12th, The gospels throughout, represent Jesus as a *man*, acting under a most honourable and important commission.

13th, Of the eight apostles and evangelists whose writings are contained in the New Testament, five, (viz. Matthew, Mark, Luke, James, and Jude,) have said nothing which presents *any difficulty* against the opinion, that Jesus was, as to nature, simply a man ; though Matthew, Mark, and Luke, have given an account of his ministry, and Luke of the first preaching of the apostles.

14th, Though, if Jesus were a great pre-existent being, the fact *could be known only by express revelation*, and the whole importance of the fact must depend upon its *being known*, yet we *no where meet with any express declaration of it*.

15th, On various occasions where there was a suitable opportunity for the declaration of the doctrine of pre-existence, either by Jesus himself or by his apostles, *we meet with nothing of the kind* ; but on the contrary, we find the most *complete silence as to a superior nature*, where our Lord spoke of his own claims, and where the apostles were replying to his enquiries, whom they thought him to be.

16th, The apostle Paul and the writer to the Hebrews, *reason* from our Lord's being *man* ; and in 1 Cor. xv. the apostle's reasonings are entirely founded upon his being, as to nature, in *all things like his brethren*, and they have force upon that supposition only.

17th, The language of our Saviour himself leads to the same conclusion.

Carpenter's Unitarianism the Doctrine of the Gospel.

SIXTH SERIES.

1st, The total *silence* of the evangelists Matthew, Mark, and Luke, concerning our Lord's pre-existence and divinity, is *utterly unaccountable*, if these stupendous facts are true and were known to those writers.

2nd, The pre-existence and divinity of Christ are no where taught as doctrines of revelation, *but are left to be inferred from indirect arguments, obscure phraseology, and ambiguous hints.*

3d. The apostles either did or did not know of the pre-existent state and dignity of Christ, during his personal ministry,

and while they were personally conversant with him. If they *were informed* of these facts, no marks of *astonishment* appear at the time of discovery. If they *were not*, it must be acknowledged that every expression used by Jesus *was understood by them as applying to him as a man*.

4th, The Jews in the apostolic age never charged the Christians with *polytheism or idolatry*.

5th, Christ is repeatedly and emphatically called a *man* even *after his resurrection and ascension*.

6th, Jesus calls himself the *Son of man* ; which was a common periphrasis for a man himself.

7th, Christ appeared as a man, with all the *attributes* and *feelings* of a human being ; and he was universally *regarded* as such by those who saw and conversed with him. He was *born* into the world as other men ; had a *mean education* ; *felt, conversed, and acted* as a human being ; sustained the *infirmities* of human nature, and *suffered and died* like other

men ; was regarded and treated as a human being by those who associated and conversed with him.

8th, The author of the Epistle to the Hebrews *directly asserts*, and from the necessity of the case argues, that Christ, in order to accomplish the purposes of his mission, *should be a man*, and not a being of an order superior to the human race. Heb. ii. 5, 18.

9th, The great body of primitive Christians, both Jews and Gentiles, for the two first centuries and upwards, were Unitarians, and believers in the simple humanity of Jesus Christ.

Belsham's Calm Inquiry.

Here I close our Series of Arguments. If none of those adduced in the course of these three Lectures appear to you satisfactory, it would be vain and useless in me to attempt to bring forwards others. One thing, I am sure, you will, in your candour allow, that we do not take our opinions *entirely upon trust* ; that we have some *feeble* arguments upon which to found our creed. Nay, I think you will go a little further, and acknowledge that

the arguments are *plausible*, if not *forcible*.

1st, It is objected against Unitarians that they depreciate the person of Christ. Great stress is laid upon this by many amongst you. You urge it again, and again, "You are guilty of insulting the Messiah. You degrade, you blaspheme, the Son of God." By such expressions, and by talking of "the awful tendency of the daring liberties men take with divine things," by reasoning upon them, you absolutely frighten men from enquiring or thinking upon the subject.

But my Trinitarian friends, *suppose you are wrong*, is there nothing awful in your conduct? Take the alternative. You charge us with making God a man; we charge you *with making a man God*. You charge us with insulting God, by degrading his nature; we charge you with insulting God, *by making a man his equal*. Is not ours as solemn and awful a consideration as yours? If *you* are right, we give not the homage which is due to Jesus Christ and the Holy Ghost; if *we* are right, *you give not the praise*

which is due to God. We cannot both be right: What then is to be done? *Inquire:* take not your faith upon *trust*: act from *conviction* and *God will approve your sincerity.* We contend that we do not degrade the person of Jesus Christ, for that we believe him to have been *what he represented himself to have been.* If he had been God, *he* would have *told* us so. But if he did *not* tell us so, even if *he* were God he could not expect the religious adoration of reasonable beings. He was once called *good*, and he started back and rebuked the man that called him so. *Was this the action of a Deity who laid claim to divine homage?* With the character of a meek and modest man, it was perfectly consistent, *but utterly inconsistent with the character of the great Jehovah,* who never could have intended to deceive his creatures.

2d, Against our system you urge, that its tendency is to undermine the Christian religion. In almost every controversy your advocates make this very unfair and personal charge against us. 'You are but little, if any, better than deists. We

cannot give you credit for having any other object in view, than that of entirely overthrowing the Christian religion.' In answer to this, it would perhaps be sufficient to say, that we utterly *deny* the charge. But, on the contrary, we maintain, that we are *the best and greatest friends to the Christian religion*. We contend that the *deification of a man*, has been the grand stumbling block to the conversion of the *Jews*, the primary article in whose creed is, the worship of only one God. With respect to the generality of *unbelievers*, I dare venture to ask any one who has considered their arguments, Against *what* are their most *weighty objections* urged? Precisely against those points which we contend *do not form a part of Christianity*. Presuming Christianity to be what its general professors represent it to be, they attack *these representations*, expecting by these means to overthrow the *whole*. Thus, in France and other countries, where Christianity has been *more mysteriously veiled* than in *Protestant* countries, the number of infi-

dels has been far *greater*, in proportion, than in this country, where *reason* has been more freely exercised. And even here *if reason were more frequently consulted, if Unitarian Christianity were better known, and mystery were succeeded by common sense*, I have no doubt but the number of unbelievers would be very greatly diminished. In our estimation then (and we have good grounds for the opinion) Trinitarians, (though *intending* to increase the Christian cause) by insisting upon so many *abstruse* points (at least) *are the greatest foes to the progress of the gospel.*

After all then, my brethren, will you still deny us the appellation of *Christians*? Will you still brand us as Deists, Infidels, Atheists? What is it which constitutes one person the disciple of another? Is it not receiving instructions from him, acknowledging him for a master, adopting his opinions, professing his creed? *Jesus is our master and head.* We attend to and imbibe *his* instructions. We take from *him* our creed. He is the chief cor-

ner stone of our faith. Are we not Christians?

If *you* pass over *his* instructions, say that *they* are not sufficiently *comprehensive* and *complete*; give a preference to *those of Paul*, as more full and intelligible and satisfactory—what would you reply if we were to charge you with not being Christians, and to endeavour to stigmatize you with some such reproachful epithets as the followers of Paul? You do not allow the followers of Mahomet to be Christians, though Mahomet acknowledged Jesus to be a prophet sent by God; you call them Mahometans. But far be such conduct from us as to wish to stigmatize you. Only let us *share* the *Christian* appellation with you.

Another question I must ask. Who has the greatest right to the title *evangelical*? What does *evangelical* mean? Does it mean that a person forms his opinions from the *evangelists*, or from the *epistles*? If a person were to take his faith entirely from the *epistles* as the standard of truth, and make the evangelist's and our Savi-

our's own assertions *subordinate* to these; surely *his* opinions, with much greater propriety, should be called *epistolical* than *evangelical*. We take *our* faith from the *evangelists*; from what they assert that *Jesus himself* taught. This we consider as the proper standard by which to measure and harmonize the rest. Say not then that *you are exclusively evangelical*.

And now, my Trinitarian hearers, you and I shall probably continue to differ in our opinions. You will go home and apply to your usual resource, 'How plausible soever the arguments against the Trinity may be, it is still a mystery and must be believed.' Well, time hastens on, and you and I are rapidly journeying to our long home. With the present year I commenced the present branch of these Lectures, the Person of Christ. In that little space of time eight of the regular attendants at this chapel, who had all arrived at years of maturity, have been launched into eternity.* If the propor-

* Delivered on the 7th of February 1813.

tion be continued what ravages will take place in one revolution of the sun ! Ere another fortnight elapse, may not *we* be summoned before the tribunal of Almighty God. On that solemn occasion, doubtless the first question asked of us will be, 'What hast *thou done?*' The next inquiry may probably be, not, What have been the *articles* of thy faith?—but, What have been the *grounds* of thy faith? not, *What* have you believed? but, *Why* have you so believed? This will be the test of sincerity.

You believe Jesus to have been God : we believe him to have been a man ; and our plea is the *sincerity of our Master, who made no claim superior to those of a man.* You pay religious adoration to Jesus Christ ; we pay religious adoration to God the Father only ; and our plea is *the express command of Jesus to worship none other but him.* As to this article of our faith, then, we are contented to be tried by the *commands* and the *example* of our *Saviour*, at the solemn tribunal of Almighty God. And we doubt not that he will accept our plea, and, *if we act con-*

sistently, that our blessed Saviour, with open arms, will welcome us as his genuine disciples !

Then let us march cheerfully on,
The road that before us he trod ;
It leads us where he is now gone,
To heaven, to himself, and his God.

APPENDIX.

ADDRESSED TO THE MEMBERS OF THE NEW JERUSALEM CHURCH.

The Lectures which have been delivered this winter have been addressed exclusively to Trinitarians. Considering ourselves as separated from every other denomination of Christians, by this insurmountable barrier, that the object of religious adoration should be One, not Three, it did not occur to me, when I entered upon this course of Lectures, that there existed another branch of the family of Christians, who at all resembled us, in prostrating themselves before an altar erected to One God undivided into several

persons. What is the opinion of the Society of Friends, upon this subject, it is difficult to ascertain, as they are cautious in committing themselves upon the question. Whatever may have been the opinions of their founder, Fox, or of their eminent leaders, Penn and Barclay, recent circumstances, such as the occurrences in Ireland, the expulsion of Hannah Barnard, and the disownment of Mr. Rathbone, and Mr. Fox, appear to put a decided negative upon their being Unitarians. I am willing to acknowledge, that such of the writings of Swedenborg, as had fallen under my observation, appeared rather the reveries of mysticism than the deliberate conclusions of a sane mind. I am willing to confess that I did not give to those, who had embraced the same opinions, that degree of credit for cool deliberate investigation, and solidity of judgment, which is their due.

To you, then, who call yourselves members of the New Jerusalem Church, I am induced to devote a few pages of this work, trusting that they will receive your attentive consideration. Believe me—this

address is made with no unfriendly view, far otherwise. To a considerable distance, we proceed together, on our christian journey, we are clothed in the *same* armour, we wield the same weapons, arrange ourselves under the same banner, fight in the same glorious cause. Whenever, therefore, we feel it our duty to separate, let us, at least, part friends. The reasons which have induced me to address this Supplement to you may be thus briefly stated.

The honour paid to these Lectures by the regular attendance of several of your ministers, at a time when an attempt was made by some, both publicly and privately to stifle enquiry and excite a general odium;*

* I feel no inclination to enter into particulars. If there are any, who, either in established or non-conformist pulpits, or in private conversations, have endeavoured to expose to personal obloquy, by abusive epithets, or to prejudice friends and connections, or to inflame the minds of those in the immediate vicinity of residence;—may reflection teach them the *littleness* of the motives which instigated their conduct, the *anti-christian* spirit, by which they were actuated.—Thanks be to God, the British mind is becoming too enlightened to listen to mere insinuations. The age of *enquiry* is arrived; men *will think*, nor any longer take for gospel the *ipse dixit* of a priest.

the friendly overtures which have been personally made ; the pains which have been taken to disseminate your principles, whilst the attention of the town and neighbourhood has been considerably turned to theological subjects ; the large and increasing number of Christians of your denomination in this vicinity ; the stand which you have made against the doctrine of three Persons in one God.†

Hail ! ye friends and promoters of the *Sunday Schools* ! Hail ! ye patrons of the systems for the *daily* education of the children of the poor ; whether Lancasterian or Bellian ; established or dissenting ! Hail ye eloquent advocates for the Society for the distribution of the *oracles of God* ! *Macti virtute estote* ! God speed ye ! With your right hand you supply the sponge, which shall easily wash out characters, which, *with your left*, you may endeavour to trace. Every testament you distribute, nay, every line you enable these children to read, unlocks their understandings and enables them to explore the secrets of the prison-house, so that the *thunder* of your *antheams*, like that of Salomoneus, is soon found to be only “ sounding brass and a tinkling cymbal.”

† The following quotations are made from a work of Swedenborg which has recently been extensively circulated.

“ It is believed at this day in all Christian churches, that God the Creator of the Universe, begot a Son from eternity, and that this Son descended and assumed the humanity, for the purpose of redeeming and saving mankind. But this is a great error, and is overturned by its own *absurdity*, if it be

But the principal reason is, the pamphlet published by the worthy Rector of St. John's ; as this pamphlet has been supposed by several amongst you to contain a refutation of what has been advanced in the Lectures, and as some of my own friends have requested my opinion upon several of the passages adduced from the Old Testament.

In this Essay, I therefore propose to myself the following objects :

I. To shew the points on which we jointly differ from other Christians, and agree with each other.

II. To mark the spot where we sepa-

only considered that God is One, and that it is a *more* than fabulous imposition on *reason* to suppose, that one God should beget any Son from eternity ; and further, that God the Father, together with the Son and the Holy Ghost, each whereof singly and by himself is God, form but one God."

"Such men, however, as walk in the shadows of darkness, from a persuasion in their minds of the birth of another God from eternity, and of his descent, and of his redeeming labours ; such, I say, close their eyes against the light of those divine expressions, and in that state consider how they may apply and pervert them to the confirmation of their own fables."

These are, I think, as strong expressions as will be found in almost any Unitarian work ; and you will observe, that, in the first paragraph, the appeal is made to *reason*.

rate, and present you with some observations on the ground of that separation.

3. To offer some remarks upon the arguments in the pamphlet above referred to. And

4. To request your serious attention to a few questions upon the points at issue between us.

As I know not whether you admit *all* the articles of Emanuel Swedenborg into your creed, but understand, that you allow the recent publications of the Rev. Mr. Clowes, and the Rev. Mr. Hindmarsh to contain your sentiments, from these publications I shall select them.*

I. Let us then just view the points on which we jointly differ from other Christians, and mutually agree.

1st, We mutually pay religious adoration to *one Being* only. "For who does not in an instant perceive," says Mr. Hindmarsh, (p. 5.) "as if by a certain instinct of our nature, or rather a silent

* Mr. Clowes's Pamphlet is entitled, "The Divine Person and Character of Jesus Christ Defended, &c. in Letters to a Friend." Mr. Hindmarsh's, "Reflections on the Unitarian and Trinitarian Doctrines, &c."

dictate from him, who is the subject of thought, when the very proposition is named, that there is and can be, only one God, the Creator and Preserver of the Universe? On this part of the subject, the Lecturer was successful."

2d, We mutually agree that this Great Being is *not divided into three persons*. And he well observed, "that these latter (Trinitarian Dissenters) had separated from the established church, more on account of some non-essential point of *discipline*, than from any conviction of the gross and *fundamental errors*, that vitiate all her forms and all her ceremonies, and which, like a deadly plague let loose in the church, characterize the whole system as a medley of *tritheistical* and consequently of *idolatrous worship*."

Speaking of the Athanasian Creed, Mr. Hindmarsh adds, "Sooner or later it must die either a violent or a natural death. Candour and humanity pray, that it may be the latter rather than the former. In the mean time let it rest, until the age arrive, which is fast approaching, when in obedience to the voice of *reason* and

revelation united, its sound shall cease to be any longer heard." (Mr. Hindmarsh, p. 12 and 13.)

You will here notice the honourable post assigned to *reason*.

"Now, if to the term *person*, when applied to the Deity, be annexed the same idea, as when it is applied to man, I contend that the doctrine of *three perons*, or of a *Trinity of persons*, in the Unity of the Godhead, has no ground whatsoever to stand upon in the sacred scriptures, at the same time that it is utterly repugnant to the *common sense and reason* of mankind, and besides has a dangerous tendency to introduce into the minds of men, a dreadful confusion and perplexity of idea, respecting the proper object of their worship and adoration." (Mr. Clowes, p. 60.)

Thus far we are agreed; and you will observe that Mr. Clowes, as well as Swedenborg and Mr. Hindmarsh, appeals to *reason and common sense*.

3d, We agree that the *Holy Spirit* is not a *person*, but means only, the *influence, energy, or operation* of the Deity; or the *effects* of that energy.

“ And again, that which in man is called his *proceeding operation*, giving him an *influence*, and, as it were, a *presence*, with others *out of himself*, is in God called the *Holy Spirit*, in like manner producing or effecting an *heavenly influence* upon, and a *divine omnipresence* with, all such as are truly receptive of life from him.” (Mr. Hindmarsh, p. 26.)

“ And the Holy Ghost, his divine energy or operation, agreeably to what I have more fully proved in a Sermon lately published.” (Mr. Clowes, p. 62.)

4th, We agree that Jesus Christ *was at first a mere man*.

“ For it is granted, that Jesus Christ was a *man*, and such a *man* too as the Unitarians describe, in regard to weakness; suffering, and dependence on Divine aid.” (Mr. Clowes, p. 56.)

5th, We agree that no *satisfaction* was made to the *justice* of God, by the death of an infinite Being to *appease his wrath*.

“ For the same reason I cannot conceive the *atonement or satisfaction* to consist in what is commonly called the *vicarious sacrifice of Jesus Christ, or his*

shedding his blood to satisfy and appease the Divine wrath or justice ; but I rather conceive it to consist in his having done all that was necessary, and even all that was possible to be done, in order to effect the reconciliation between God and man." (Mr. Clowes, p. 63.)

Agreed. But does it not strike you, as it does me, that *throughout this paragraph, God and Jesus Christ are represented as two distinct beings?*

In these five points, the New Jerusalem church and the Unitarian church coincide. None of these five points are admitted by Trinitarians. Christian brethren ! is not this a bond of union which should exclude all rancour and malice, and evil speaking, and enclose us in one circle of friendship and of love ?

II. I come now, in conformity with the proposed arrangement, to consider the points on which we differ. I shall not dwell long upon these differences, as the principal passages upon which you found your peculiar opinions, from the *Old Testament*, will come under review, as most of those from the *New* are considered in

some part of these Lectures, and as the questions and observations which close this Supplement will have a reference to these points of difference.

1st, You profess a belief in a *certain species* of Trinity, which I think you call a Trinity of Essentials.

Mr. Clowes states this Trinity to consist in "the Father being his hidden unmanifested *essence*, the Son his visible or manifested *existence*, and the Holy Ghost his divine energy or operation." P. 62.

Mr. Hindmarsh enlarges more copiously upon the subject.

"Every individual man consist of three *distinct essentials*, which altogether constitute a perfect *unity of person*, and without any one of which man could not be truly said to be a living man. These essentials are no other than his *invisible soul*, his *visible body*, and his *proceeding spirit* of life and operation; and although these three may be distinctly conceived or considered by the understanding, yet they cannot actually be separated the one from the other, without the consequence of death. Under this general idea of a Tri-

nity in man, we may also form other more particular ideas in perfect harmony with the general one, and varied at pleasure, both as to thought and expression. Thus we say that man *not only* consists of soul, body, and operation; but also of *will, understanding* and *mind*, which latter is the result or combination of the two former; or of *love, wisdom, and use*; of *affection, thought, and act*; of *good, truth, and life*; or of *charity, faith, and works*; which all have reference to one man, either as to his soul, his body, or his proceeding operations."

Here we have already three times three, twice told; and there certainly can be no reason why their opposites should not be introduced, *hatred, ignorance, evil, falsehood, selfishness, &c.*, so that, in good truth, they "may be varied at pleasure both as to thought and expression."

Mr. Hindmarsh proceeds: "*Such then is the nature of the Trinity in man*, which may well be called his *trinity in unity*, and *unity in trinity*, because though three in idea, they are yet inseparably one in act. Now, as man was created in the image or

likeness of God, it is reasonable to expect that whatever may be *the kind of trinity in man*, such also must be the *kind of trinity in God*, of whom he is the image, both as to his *soul*, and (as far as nature will admit) as to his *body* likewise. *Yet here a wide distinction is to be observed between the trinity in man and the trinity in God, namely, that while in man it is finite and merely human, in God it is infinite and wholly divine.*" (P. 24, 25.)

To all this, one reply is obvious, that *there is not one syllable of trinity in unity, and unity in trinity*, in either the Old Testament or the New. How far therefore, agreeably to your own tenets, you are right in *inferring* such a trinity, let Mr. Clowes himself speak. "*For Reason, of herself, has no light but on such subjects as relate to this lower world of nature, and therefore in judging of things above this world, she is totally blind, unless when she admits a light higher than her own.*" (p 6.)

2nd, Upon the subject of *spiritualizing*, nothing occurs in either of the

pamphlets referred to, to call for any remarks.

3d, With respect to the existence of a devil, or of devils, I would observe ; That your's is *not* the devil of Trinitarians. You appear to believe in a multitude of such beings. (Mr. Clowes, p. 67. Mr. Hindmarsh, p. 8.) But were I to adopt your creed, I should certainly prefer calling them *dæmons*, as the Jews did ; it being distinctly stated by Mr. Clowes, that he believes them *to have been men*. p. 80. Upon the subject of *dæmons*, I refer you to Farmer on the *Dæmoniacks*.*

* As I shall not have occasion again to refer to Mr. Hindmarsh's pamphlet, I would here make a remark upon one passage, (Matt. xxviii. 20.) the closing expression of our Saviour to his disciples. "Lo, I am with you always, even to the end of the age." "For surely," says this gentleman, "had he been a *mere man*, or a being perfectly distinct from either the Father or the Holy Ghost, he would never have given them to understand that his own presence should become a source of consolation and support to them in the performance of their duty ; but rather he would have assured them, that the great God, in whose name they were to baptize all nations, would be with them, and in them, to bless and protect them in the sacred work." P. 20.

This I have observed was the *last* address and consolation of Jesus to his apostles, previously to the close of his ministry, and his ascent into heaven to his Father and God.

4th, The main point of difference between us is that you believe Jesus Christ to have been the *One only God*, the Father Almighty. The following is the statement given by Mr. Clowes. "He was such a man only in respect to that *infirm humanity* which, as was hinted at above, he *derived from the mother*, and which he successively *put off*, until he *was no longer her son*, and no longer called her his mother. But he was *not* such

No event more closely parallel to this ever occurred, than the *closing* address and consolation of Moses to Joshua, previously to the termination of *his* ministry, and his *ascent* to his Father and God.

If then a similar expression should have been used by him, will you hold to your argument? Let me then refer you to Deut. xxxi. 23. Moses has been assuring Joshua that he must die, "and no more go out nor come in," nor pass over "the river Jordan." V. 2. Yet he gives to Joshua this charge, "Be strong and of a good courage; for thou shalt bring the children of Israel into the land which I swear unto them; *and I will be with thee.*"

Now repeat the paragraph just quoted from Mr. Hindmarsh, and ask if it be possible that *Moses* could have been a *mere man*, when he states that *his own presence* should be the source of consolation.

If you will not admit that the expressions mean, *the transfer of similar divine powers from the persons speaking to those addressed by them*, give any explanation you please, only it must be suitable to both.

a man, in respect to that *glorified or divine humanity*, which he *successively put on* from the Father, and in which he finally ascended into heaven, to reign there in eternal dominion, *as the Lord God Omnipotent* over all things and creatures, both in heaven and earth." P. 56.

Suffer me to recommend to your serious and attentive consideration the following passages.

Matt. xxvi. 72. I do not know the *man*. v. 76, I know not the *man*. Luke xxiii. 6, Whether the *man* were a Galilean. v. 53. Never *man before* was laid. John v. 12, What *man* is this, vii. 46. Like this *man*. xix. 5, Behold the *man*. 1 Cor. xv. 21, By *man* came the resurrection. v. 47, The second *man* is of the Lord. 1 Tim. ii. 5. The *man* Christ Jesus. John i. 30, After me cometh a *man*. iv. 29, Come see a *man* which, &c. vii. 12, He is a good *man*. viii. 40, A *man* that hath told you the truth. ix. 11. A *man* that is called Jesus. v. 16, How can a *man* &c. x. 33, Thou being a *man*. Acts ii. 22, A *man* approved of God. Philip. ii. 8, In fashion as a *man*. Matt.

xi. 27, Any *man*—save the Son. John vi. 46, Any *man*—save he, &c. Matt. xvii. 8, No *man*—save Jesus. Mark ix. 8, (The same). John iii. 2, No *man*, &c.—except God be with him. v. 13, No *man* hath ascended, &c.—but he, &c. even the *Son of man*. xv. 33. Greater love hath *no man*, &c. Matt. viii. 27, What manner of *man*. Luke viii. 25, (The same.) John ii. 50, That one *man* should die. xviii. 14, (The same). Rom. v. 15, One *man* Jesus Christ. See also v. 17, 19. Matt. xxvii. 19, That just *man*. Mark xiv. 21, (The same.) Acts xvii. 31, That *man* whom he hath ordained. Matt. ix. 3, This *man* blasphemeth. xiii. 54, Whence hath this *man* this wisdom. v. 56, Whence hath this *man*, &c. xxvii. 47, This *man* calleth, &c. Mark ii. 7, Why doth this *man* speak blasphemy. vi. 2, Whence hath this *man*. xiv. 71, I know not this *man*. xv. 39, Truly this *man* was the Son of God. Luke vii. 39, This *man*, if he were a prophet. xv. 2, This *man* receiveth sinners. xxiii. 4, No fault in this *man*. v. 14, Have brought this *man*.—In this *man*. v. 18, Away with this *man*.

v. 41, This *man* hath done nothing amiss. John vi. 52, How can this *man*. vii. 15, How knoweth this *man*. v. 27, We know this *man*. v. 31, Which this *man* hath done. v. 46, Like this *man*. ix. 16, This *man* is not of God. v. 24, This *man* is a sinner. v. 33, If this *man* were not of God. x. 41, John spake of this *man*. xi. 37, Could not this *man*. v. 47. This *man* doth many miracles. xviii. 17, One of this *man*'s disciples. v. 29, Against this *man*. v. 40, Not this *man*. xix. 12. Let this *man* go. Acts v. 28, This *man*'s blood. xiii. 38, Through this *man*. Heb. iii. 3, This *man* was counted worthy. vii. 24, This *man* because he continueth ever. viii. 3, That this *man* have, &c. x. 12, But this *man* after he had offered, &c.

For the appellation *Son of man*, which is merely a Hebrew circumlocution for *A man*, see the following passages.

Matt. viii. 20. ix. 6. x. 23. xi. 19. xii. 8, 32, 40. xiii. 37, 41. xvi. 13, 27, 28. xvii. 9, 12, 22. xviii. 11. xix. 28. xx. 18, 28. xxiv. 27, 30, 37, 39, 44. xxv. 13, 31. xxvi. 2, 24, 45, 64.

Mark ii. 10, 28. viii. 31, 38. ix. 9,

12, 31. x. 33, 34. xiii. 24, 26. xiv. 21, 41, 62.

Luke vi. 5, 22. vii. 34. ix. 22, 26, 44, 54, 58. xi. 30. xii. 8, 10, 40. xvii. 22, 24, 26, 30. xviii. 8, 31. xix. 10. xxi. 27, 36. xxii. 22, 48, 69. xxiv. 7.

John i. 51. iii. 13, 14. v. 27. vi. 27, 53, 62. viii. 28. xii. 23, 34. xiii. 31.

Acts vii. 56. Revel. i. 13. xiv. 14.

In considering these passages, one thing should be constantly kept in mind ; *That none of them were written till twenty or thirty years after the resurrection of Jesus ; yet is there not a single hint, given by any one of the writers, that any alteration whatever took place in the nature of Jesus ; not one single hint, that his infirm humanity, was changed into a glorified humanity ! !*

How little short of *demonstration* is this ? What *more* can be expected ?

Thirty years after the resurrection of Jesus, here are one hundred and fifty pledges given by his apostles, that his nature was simply that of a man ! !

The 3d. Division proposed, was an examination of some of the passages ad-

duced by Mr. Clowes, on which you found your opinions.

As my object is not to recriminate, but to endeavour to explain, I shall make no observations on the *title* and *advertisement* prefixed to the pamphlet.

I leave it to your candour, and that of the reverend gentleman, to decide whether the constant connection of the term "Socinian,"* with that of "Unitarian," the implied censure "of the agitation of the public mind by strong language from the pulpit," and "the *poison* of such assertions," are expressions to be justified or disapproved.

On the same account, I take no notice of the paragraph against *reason* in the first letter ; having already adduced quotations from Swedenborg, Mr. Hindmarsh, and Mr. Clowes, *each of them making the appeal to reason*.

In referring to Jesus the prophecies in Gen. iii. 15. xlix. 10. Numb. xxiv. 17,

* I have not, in the title page to this Supplement, called you Swedenborgians, because I am not sure whether you yourselves adopt the appellation, and I should be sorry to designate you by a title which you disown.

19, we agree ; only we object to the *spiritual* inference, and maintain that the assertions are positive, that he would be the “ seed of a woman,” “ arising out of Jacob,” “ out of Israel.” (p. 11.)

In page 12 we find the following note ; “ It may be proper to inform the reader, who is unacquainted with the original Hebrew, that the term Jehovah, in the original, is uniformly rendered, in our English version, by the term Lord.” Lest this note should be misunderstood, I make the two following remarks.—That the Hebrew word Jehovah is *not always* translated Lord, but is sometimes retained. See Exod. vi. 3. Psal. lxxxiii. 18. Isa. xii. 2. xxvi. 4.—And that the English word Lord, when found in the Old Testament, is *not always Jehovah*, in the original. See in the Psalms alone, ii. 4. viii. 1, 9. xvi. 2. xxii. 30. lxxi. 5. xcvi. 5. cx. 1. The Lord (Jehovah) said unto my Lord, (Adoni.) cxxxv. 5. cxxxvi. 3. (twice used, neither of which is Jehovah.) cxlvii. 5.*

* See Kennicott, and Walton's Polyglot.

The next passage adduced is Psalm ii. 7, 8. "I will declare the decree; the Lord (Jehovah) hath said unto me, Thou art *my Son*, this *day* have I *begotten* thee. *Ask* of me and I *shall give* thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession." p. 12.

From these, in connection with the 12th verse Mr. Clowes infers that Jesus is Jehovah.—An inference, in my estimation, most glaringly incoherent. Because the person spoken of, is called a *Son*; this *day* created; to whom an inheritance *shall be given*, if *he ask* it of Jehovah; *therefore he is Jehovah!!*

The next passage (p. 13, 14, 15) consists of extracts from different parts of the 45th Psalm: "This Psalm was sung, by young women, *in honour of the marriage of Solomon with the daughter of the king of Egypt*. Such songs were accustomed to be sung both by young men and young women at marriages, even also among the Greeks and Romans." (Grotius in loc.)

The following is the title of the Psalm,

given by its author. "To the chief musician upon Shoshannim (instruments with six strings) for the sons of Korah, Maschil, (probably the tune) *a Song of Codes.*" The Hebrew term "loves," (Jedidith) is from the same root as the *name given to Solomon* by Nathan. 2 Sam. xii. 25. (Jedidiah). The author of the Psalm is not known, but if you will be at the trouble of reading it through, you will find that he was not guilty of a misnomer when he called it a *Song of Loves*. Little, I imagine, did he suspect, that his words would be interpreted as making Jesus, Jehovah.—For the meaning of the 6th verse, "Thy throne, O God." See p. 209, 210 of the Lectures.

The next paragraph, (p. 15, 16, 17) to prove the same point, is a comment upon the 72d. Psalm. David, the author of this Psalm, expressly says, in the title, that it was written *for Solomon* : and the Psalm concludes thus ; "The *prayers of David*, the son of Jesse are ended." I need therefore, only add, in the words of Mr. Clowes ; "Had we met with such words in any human composition, we

might perhaps have supposed, *and reasonably*, that they were intended *to be complimentary to some great earthly monarch*, and were accordingly written in an exaggerated and bombast style of metaphorical allusion." P. 16.

Our attention is next called to the 89th Psalm, (p. 17.) the argument upon which turns principally on the following passages. "*I have found David my servant ; with my holy oil have I anointed him.* v. 20. Now, that by *David* in this passage," says Mr. Clowes, "*is not meant David*, the king of the Jews, but he who was figured by David, viz. Jesus Christ in his divine humanity, *is evident* from what follows concerning him, where it is written, *Also I will make him my first-born, higher than the kings of the earth. His seed also will I make to endure for ever, and his throne as the days of heaven.*"

Upon the reasoning used in reference to these quotations, I have only two questions to ask. What common principles can we have for understanding any author, if, when he uses the name of *one person*,

we are to be told that he *did not mean that person*, but another : When he positively says *David*, he did not *mean David*, but *Jesus*. If David means Jesus, whom does Ethan, the author, mean when he says, his *seed* shall endure for ever ? Who is this offspring of Jesus ?

From the Psalms Mr. Clowes proceeds to the prophet Isaiah, and begins with producing two passages from that author, one from the seventh and the other from the ninth chapter. As these passages are so far apart from each other, I may be allowed to consider them separately. The first is chap. vii. v. 14. "Therefore the Lord (Jehovah) himself shall give you a sign ; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. (God with us)." I quote this as given by Mr. Clowes. It confirms what I observed before that the word Lord in our translation, is not always Jehovah in the original. The fact is, that in this passage *it is not Jehovah, but Adoni.**

* See Kennicott, and Walton's Polyglot. It is however of no consequence in this place, as it certainly refers to Jehovah ; and Dr. Lowth says, Jehovah is to be found in some Manuscripts, and in his version, renders it so.

The passage is thus translated by Bishop Lowth : “ Therefore Jehovah himself shall give you a sign ; Behold, the virgin conceiveth and beareth a son ; and she shall call his name Immanuel. Butter and honey shall he eat, when he shall know to refuse what is evil, and to choose what is good : For before this child shall know, to refuse the evil, and to choose the good ; the land shall become desolate, by whose two kings thou art distressed.”

If the former part of the chapter be read with attention it will fully explain the sense of this passage. Two kings, Rezin and Pekah, made war against Ahaz, king of Israel. Jehovah sent Isaiah to inform Ahaz, that they should be defeated, and to desire Ahaz to *ask for a sign* in proof. Ahaz *declined* asking a sign. Then follows the passage in question, That the Almighty would himself *give* a sign, namely, That within the time that a young woman now a virgin, should conceive and bring forth a child, and that child should arrive at such an age as to distinguish between good and evil, that is within a few years, (compare

chap. viii. 4.) the enemies of Judah should be destroyed." I have copied the words of Mr. Harmer, as quoted by Bishop Lowth. The Bishop remarks upon it, *that it perfectly well explains the historical sense of this much disputed passage,* and is "the obvious and literal meaning of the prophecy."* The peculiarity of this sign is thus explained by Mr. Harmer. "That it was the custom in the East for *youths* that were never married always to marry virgins, and widowers, however young, always to marry *widows*."

That *Isaiah* must have been an old man, having begun to prophecy in the reign of the grandfather of Ahaz, and probably a *widower*.

That the young woman appears to have been called a *prophetess*, (Is. viii. 3.) meaning a person who devoted herself to retirement and study, and consequently to a *single life*.

There was, therefore, so great a *peculiarity* in this marriage, as justly to entitle it to be considered *as an extraordinary*

* Lowth's note in loc.

*nary sign.**—The child was to be called *Immanuel*, denoting the *presence of God* in effecting the liberation of the Jews.†

The liberation was to be affected *before he should be old enough to distinguish between good and evil*; but, by the time he arrived at *that age*, he should eat *butter and honey*, i. e. live in abundance on the richest food.‡

The next passage is Isaiah ix. 6. “For unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.”

When I introduced this passage before,§

* Harmer's Observations, Vol. IV. p. 410, &c. Clarke's Ed.

† You cannot surely imagine that the nature of this child was to be different from that of other human beings, *because he was to be called Immanuel*. Else what will you say, when you find the very same name applied to the Land of Judah? (Is. viii. 8.) “And he shall pass through Judah, he shall overflow and go over; he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of *thy land*, O *Immanuel*.”

‡ See Harmer's Ob. Vol. II. p. 54. § P. 193, 194.

I passed it over slightly, reserving what I principally intended to say for this place. I shall make no remarks upon the application of this prophecy to Hezekiah, to whom some commentators suppose it refers, being of opinion that it has a reference to the Messiah. Only two of the *names* require enlargement; the Mighty God, and the “Everlasting Father.”

Suffer me to call your attention to the following queries.

With what propriety can the great Jehovah, be the *subject of a prophecy*, as about to *become* something which *he is* not already?

Can an *immutable* being be subject to *change*?

Can the Omnipotent *Creator* become a *creature*?

Can the *Self-Existent* Jehovah, become a *child*, an *infant born*?

Can the Almighty *Father* of all, with any propriety, be called a *Son*?

What is to be understood when it is said that Jehovah is a Son *given*? Who *gives* Jehovah?

What consistency is there in the *ad-*

vancement of the great Jehovah to *power*, *increase of his government*, &c.

Is it not a degradation to say, that merely a *name* should be given him, and that he should be *called*, Counsellor, Mighty God, &c. when he absolutely *was so*, from all eternity?

What honour is supposed to be conferred upon the Framer and Governor of all worlds and systems of worlds, to sit upon the throne and *kingdom of David*?

What honour is conferred upon the Judge of *All*, that he shall establish judgment and justice *in Judea*?

What is meant, by “the zeal of the Lord of hosts performing this?”*

I put these questions for your serious consideration. If, consistently with your system, you can give such an answer to them, as shall satisfy your own minds, it is well. I cannot. And if I were reduced to the dilemma, I should feel myself bound, to sacrifice any passage, in any part of Scripture, *as unintelligible*, rather than yield *one attribute*, one ray of the

* See J. M's. remarks on Mr. Stone's Sermon. M. Repos. Vol. II. p. 178.

glory of Jehovah my God.—Blessed be the name of Jehovah ! to this dilemma we are not reduced.

Let us then proceed to consider the different modes in which these two phrases may be translated. First, “ the Mighty God.” The two already mentioned will not be repeated.

The Greek translation of the LXX appears to be of very material importance, because it was the version, in constant use in the time of our Saviour and his Apostles, to which *they referred*, and from which *they* made their *quotations*.

This therefore appears to me to be decisive evidence of the sense in which they understood the passage. Instead of translating it “ Wonderful, Counsellor, the Mighty God,” they render it, “ *Messenger of the Mighty Counsel*,” or “ Angel of the Mighty Counsel.”* Such indeed was Christ.

The application of the word Al or El (God), to angels or messengers, will be evident from the termination of almost all

* Μεγάλης βαλῆς ἀγγέλους.

the names of angels ; as Rpha—el the healing God, Sama—el the destroying God ; and it is a little remarkable that the very two words translated, “ Mighty God,” form the name of the angel Gabri—el ; in the one passage it is Al or El Gibbor, in the others Gibbor El.—Thus also the names of many of the prophets or messengers : as Dani-el, Ezeki-el. Joel, Eli-sha, Eli-jah, Eli-hu, &c.*

In Job. xx. 15, the word Al or El occurs, which our translators have rendered God, (though there seems a great impropriety in the application) but which is rendered by the LXX, *angel or messenger*. We have also seen that in the plural Aleim* it is used in the same sense. The Roman edition of the Vatican has : “ His name shall be called the *angel* or *messenger* of the great counsel.

See Lindsey’s Examination of Robinson’s Plea, P. 40.

Grotius says “ that the words Counsellor, Mighty God, should rather be rendered, a *consultor of the Mighty God* ;

* P. 191.

that is, a person who, in all his transactions, should ask counsel of God.”*

Parkhurst says, that after the most attentive consideration, he is of opinion that the primary sense of the word (Al) is to interpose, *intervene*, or *mediate*; consequently the first sense which he gives to the noun Al is, interposer, *intervener*. Thus the passage in question would be, “a *mighty intervener or mediator*.” Strictly applicable to Jesus Christ as the *messenger* of Jehovah.

“I would beg leave to remark,” says a sensible writer, “that the misunderstanding of the text arises, in a great measure, from making it a verb in Niphal, instead of Kal, *shall be called*, instead of *shall call*, *passive* instead of *active*. Thus some of the Jewish Greek interpreters have rendered it.”† The terms *Wonderful Counsellor*, *Mighty God*, then apply to the great Jehovah, and form the nominative case to the verb *shall call*.

“That part of the title on which the greatest stress is laid, may be rendered

* Grot. in loc. † Theolog. Rep. Vol. V. p. 183.

“ the Mighty God, my Father for ever,” or, the Mighty God is my Father for ever ;” which is exactly agreeable to many declarations of the Scripture concerning Christ, and his usual title the *Son of God.*”

Passages of Scripture illustrated ; Unit. Tracts, Vol. i. p. 124.

Pagninus and Parkhurst both assign to the word *Al*, the sense of, *strong* or *powerful*, as an adjective, and of *strength* or *power*, as a substantive. Thus Ezekiel. xxxi. 10. It is thus translated, “ I have therefore delivered him unto the hand of the *mighty*, (*Al*) one of the heathen.” Gen. xxxi. 29. It is *in the power* (*L-Al*) of my hand to do you hurt.” See also Deut. xxviii. 32. Neh. v. 5. Prov. iii. 27. Mic. ii. 1. If this sense be used, the passage is Wonderful, Counsellor, *Powerful or Strong*, Mighty.”

In this sense many of the ancient interpreters understood it.

Aguila renders it : “ His name shall be called Wonderful, Counsellor, *the Strong*, the Mighty, the Father of the Age.”

Symmachus : “ His name shall be call-

ed Most Extraordinary, a Counsellor, *the Strong*, the Mighty, the Father of the Age."

Theodotion ; " And he called his name Wonderful, a Counsellor, *the Strong*, the Mighty, the Father of the Age."

Le Clere translates the word Al or El, *powerful*, and not God.

Vatable, the learned French professor, renders it, " heros fortis."

Martin Luther is said to have rendered it the same in his German translation of the Bible, namely, *the Mighty Hero*.*

I feel no anxiety as to which of the interpretations be adopted. It is sufficient for me to have proved, from authorities which I think will not be disputed; that this passage which is so triumphantly brought forwards, as decisive proof of the Deity of Jesus Christ, does not, by any means *require* such an inference ; *and that such an inference is attended with insurmountable difficulties*. I particularly request your attention, however, to the authorities for the *first* and *last* interpreta-

* Lindsey's Examination, p. 40.

tions adduced, namely Angel, or Strong. Upon the other expression, "the Everlasting Father," I need not dwell long. I know not how it may strike you, but to me it appears, that for a *child born*, to be the *Everlasting Father*, is an *utter impossibility* and an *absolute contradiction* of terms. Bishop Lowth translates it, "Father of the everlasting age."

Mr. Lowth, the father of the Bishop, approves of this translation, "Father of the world to come," and says, "I cannot but have a particular regard for it, because I am persuaded it is from the authority of this text, that the state of the gospel, or the kingdom of the Messiah is called in the New Testament by the title of *μελλων αιων*, the world to come."*

Grotius remarks that the word, "future, or "to come," is *not in the Hebrew*, that it should be merely, "the *Father of the age*."

The old Greek interpreters, who lived before and soon after our Saviour's time, render it "the Father of the age to come."

* See Lindsay, p. 38.

Vitringa gives the same interpretation. The Latin Vulgate follows the same translation, "pater futuri seculi."

As there can be no dispute upon this translation, I close the extracts with the following from Mr. Harmer. "Every body almost knows," says he, "that it is usual, in Scripture language, to describe the qualities or relations of a person, by calling him the *son* of *such* and *such a thing*; but people are not as generally aware, that it is usual to point out the same thing, by calling him the *father* of *this* and that *thing*. Thus the kite is called the 'father of the air,' to express the excellency of his flying. A caliph who was so weak as to be often unable to appear in the day time was called '*father of the night*.' An eminent physician was called the '*father of benedictions*.' An African city being stony was called '*the father of a stone, &c.*' As the head, and introducer of an everlasting dispensation, was therefore very naturally in their style, called the father of that which is everlasting."*

* Harmer's Obs. Vol. IV. p. 408. Clarke's Ed.

I finish my remarks upon this passage with the following unanswerable truism from Mr. Clowes, p. 20. "It may possibly be objected by the Unitarian, that the *Son*, in the above passage, is said to be *given*, and that therefore the Being who *gave* him, *must* not only be distinct from him, but superior to him, consequently that Jesus Christ, who is here meant by the Son, is *both distinct from, and inferior to, the Father, by whom he was given*" !!

The quotations in the next page, 21, all refer to Jehovah the Father, and have nothing to do with Jesus Christ.

Upon the quotations from the 40th. chapter, I only make the following observations.

That no allowance is made for the *highly figurative language* in which prophets *always* wrote.

That actions, performed by a person *under a divine inspiration* and impulse, are with the greatest propriety said to be performed *by God himself*. "The Father who dwelleth in me, he doeth the works." John xiv. 10.

That we believe all that is stated ; namely, that the glory of the Lord Jehovah *was revealed** in the mission of Jesus Christ ; that John was the *messenger of Jehovah*, not of *Jesus Christ*, preparing the way for the fuller revelation of the will of Jehovah *by Jesus Christ*, that he was the voice crying in the wilderness, and making straight in the desert a highway for our God.

That in this Chapter not one word is said of the *nature* or *person* of Jesus Christ ; but of the importance of his *office*, and the *divinity* of his *mission*.

* In Exod. xvi. 7, we read, " And in the morning, then shall ye see the *glory* of the Lord." This *revelation of his glory* is afterward stated to be the mission of quails as food for the Israelites. Numb. xiv. 21, 22. " But as truly as I live, all the earth shall be filled with the *glory* of the Lord. Because all those men which have seen my *glory*, and my miracles which I did in Egypt," &c. The first glory here mentioned, appears to be that of *not suffering any of the Israelites to enter the promised land*, except Caleb and Joshua. The second time it is mentioned it alludes to the *miracles* performed. Now most of these miracles were performed, *through the medium of Moses the agent of God*. As reasonably may the inference be drawn that therefore *Moses was Jehovah*, as that *Jesus Christ was Jehovah*, because the *glory of Jehovah was then also revealed*.

In the next paragraph various quotations are adduced from different parts of the writings of the same prophet, all of which relate to the Lord God Jehovah of Hosts, the Father, *alone*.

The quotations from Isaiah finish with this sentence. "And as if this redeeming and saving Jehovah was more than ordinarily anxious to prevent all mistake and misapprehension on this important point, he is made to say, 'My glory will I not give to another,' (xliii. 8,) *by which declaration nothing else can possibly be meant, than that he would not give to another the glory of being a Saviour and Redeemer.*" P. 26.

In looking over this chapter, I find not the expressions Saviour or Redeemer; but in the first eight verses I find the predicted messenger called "*a servant*," "*upheld*" by God, "*elected*" by God, "*in whom he delighted*," on whom he "*put his spirit*." Ver. 1. That Jehovah "*called him in righteousness*," would "*hold his hand*," "*keep him*," and "*give him a covenant for the people*." Ver. 6.

In contradistinction from *this messenger*,

the Almighty thus denominates himself, "*God Jehovah*, he that *created* the heavens, and *stretched* them out; he that *spread* forth the earth, and that which *cometh* out of it; he that *giveth bread* unto the people upon it, and *spirit* to them that walk therein." Ver. 5. And in the 8th verse, "I am Jehovah; that is my name; and my glory will I not give to another, *neither my praise to graven images.*"

The inference which I cannot but draw from this passage, is that Jesus is a Being *infinitely inferior to Jehovah*; and that the glory which he would not give to another is, what is stated in the first and second commandments, the *acknowledgment of any other being as God*. You will I trust read the whole passage attentively, and judge which inference appears to you just.

The principal passage adduced from Jeremiah is the following, (p. 28). "Behold the days come saith the Lord (Jehovah), that I will raise unto *David* a righteous *branch*, and a king shall reign and prosper, and shall execute judgment and

justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely, and this is his name whereby he shall be called, the Lord (Jehovah) our righteousness. (Chap. xxiii. 5, 6 ; xxxiii. 15, 16.)” Do you seriously think that when Jehovah says that he will *raise up a branch to David*, he meant that he himself was the *branch* to be *raised to David* by himself? You observe that there are two references given by Clowes above. If you have turned to them, you have found that the *second* is not the *same* as the *first*, but is thus, “ In those days shall Judah shall be saved, and *Jerusalem* shall dwell safely, *and this is the name wherewith she shall be called, the Lord (Jehovah) our righteousness.*”

Here the very appellation is given to *Jerusalem*. Make then your own application of the passage, only be consistent, and fairly allow that whatever it means in reference to *Jesus*, it also means in reference to *Jerusalem*.

One more passage and I will close these remarks. P. 29, “ To the same purpose it is written in Malachi, ‘ Behold I will

send my messenger, and he shall prepare the way before me, and Jehovah whom ye seek, shall suddenly come to his temple; but who may abide the day of his coming?" &c. (Chap. iii. 1, 2.)"

I have given this passage exactly as quoted by Mr. Clowes, and I confess I was completely astonished when I read it.

I now give it as it stands in our translation. "Behold I will send my messenger, and he shall prepare the way before me; and the *Lord* whom ye seek, shall suddenly come to his temple; *even the MESSENGER of the covenant, whom ye delight in: behold he shall come saith the LORD OF HOSTS.* But who may abide the day of his coming?" &c.

You cannot fail of making the following observations:

That the first time the word *Lord* is used in this verse, it is given by Mr. Clowes *Jehovah*, whereas in the original *it is not Jehovah*, but *Adon*.

That, "the *Messenger* of the covenant" is omitted in the quotation.

That the word *Messenger* is precisely

the same as that *applied to John* in the *first* clause of the verse.

That, "behold he shall come saith the LORD OF HOSTS," is likewise omitted.

That, this last expression is **JEHOVAH OF HOSTS**.

Nor can you fail of remarking *the striking distinction between "JEHOVAH OF HOSTS," and "ADON, the Messenger of the covenant, who shall stand in the temple."*

Suffer me now to invite your serious attention to a few plain questions.

1st, What do you understand by the terms *Christ* and *Christian*? You call yourselves Christians, that is, the disciples of Christ. But what is meant by *Christ*? You are probably well aware that it means a person *anointed*. Amongst the Jews, kings at their coronation, had oil poured upon their heads, after which they were called the Lord's *Christs*, or the Lord's *anointed*. Now, Jehovah of Hosts may be the *anointer*, but he never could be the *anointed*. None could *anoint* Jehovah. If therefore *Jesus* were *Christ*, he could not have been *Jehovah* of Hosts.

2d, Have you any clear and distinct ideas attached to the phrase "*divine humanity?*" The words certainly appear to me to imply a *contradiction*. What is *divine* cannot be *human*; what is *human* cannot be *divine*.

3d, What do you mean by a "*glorified humanity?*" Or, by successively putting *off* an *infirm* humanity, and successively putting *on* a *divine* or *glorified* humanity?

You acknowledge that Jesus the *anointed*, was at first a mere human being, the offspring of a woman. Do you mean that he gradually *ceased* to be flesh and blood, till he became no longer the *son* of his *mother*? Did this take place *before his death*? Or was it merely *after his resurrection*? If it were after his resurrection, and *before his ascension*, how do you understand his "*eating fish*" with his disciples, his desiring Thomas to "*handle*" him, and his assertion that he was "*not a spirit,*" but "*flesh and blood?*"

4th, What is the difference between your "*divine,*" and our *logos*, or *divine inspiration*? We believe that *divine powers* were imparted to the man Jesus, that

the *spirit* was given to him without measure, that he was enabled to suspend or controul the established laws of nature. What difference is there between this and your “*divine*” appearing in a *human* form?

5th, Have you any clear or definite idea annexed to the expression, that a “*proceeding operation*” forms a part of the *person* or *nature* of man or God? I acknowledge, I cannot understand it.

6th, Why are you so anxious to retain the word *Trinity* among the professed articles of your creed. You are aware that *your* Trinity is totally *different* from that of *any other* denomination of Christians; you are aware that it is an *unscriptural* word. Can you then point out *any solid advantages* arising from the continued use of the terms?

7th, Are there not *many*, and very *serious, disadvantages* attending its continued use? Do you not lead others into mistakes and deceptions? Do you not, in your hearts, believe that *many* (if not most,) of your *illiterate* followers, cannot *explain it away*, as you do, but attach to it the *same* ideas as others who belong

not to your fold? Do you not believe, that when you are passed away, and gone to your home, *these will coalesce with those of other folds whom you have called Tri-personalists, and Tri-theists?* If so, does no *responsibility* attach to yourselves for encouraging this delusion?

In the presence of Almighty God, will you put these questions to your own hearts, and conscientiously answer them?

And now, brethren and friends, bear with me, if you think I am speaking hastily or unadvisedly in my concluding paragraph.

I think, that you and we are engaged only in a war of words.—I believe that if we could divest ourselves of prejudice and passion, and calmly *explain*, so as thoroughly to *understand* each other, we should very nearly accord.—I believe that as far as you allow *reason*, coolly and deliberately, to influence your decisions, *you go hand in hand with us*; but that when you *separate* from us, you then *give up* reason, you use mystical, unintelligible, arguments; that many of you do not yourselves *thoroughly understand* what

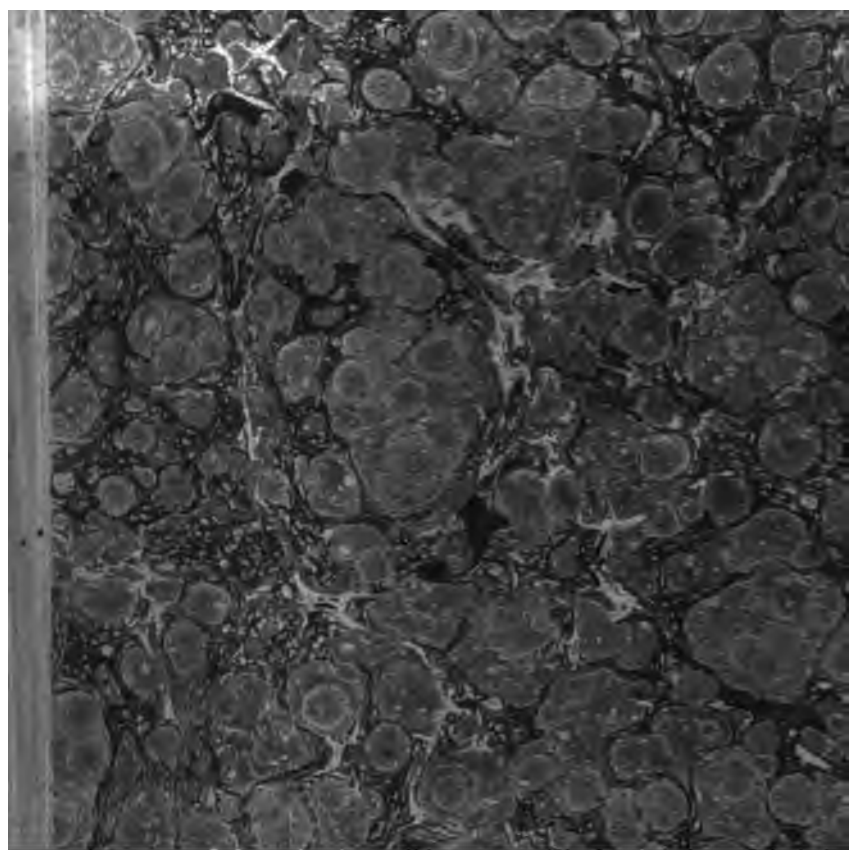
you mean, and, of course, that you can never give a *lucid explanation* to others.

I am inclined to think, that many of us accord with you in your idea of the New Jerusalem; of a time fast approaching when there shall be a family of Christians in *practice* as well as in *theory*, Jesus Christ being the head, or chief corner stone,—when all shall be happy in themselves, happy with each other. But I also believe that *you are making many Unitarians*; and that, ere this arrive, you will yourselves become Unitarians; that whilst you acknowledge that there is but *one* Jehovah, and that his name is ONE, you will also receive Jesus, *the anointed*, as his *messenger*, welcome him as an *elder brother*, hail him as the great Messiah, the father of the long enduring age, till all things shall be subdued unto him, and he shall deliver up his kingdom to *his* Father, that God Jehovah *may be* ALL IN ALL. . .

END OF VOL. I.







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GRUNDY, John

AUTHOR

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